

THE SPIRITUAL RECORD.

OCTOBER, 1883.

TESTIMONY OF THE EARLS OF DUNRAVEN.

PART THIRD.

AT the beginning of Part Second of this narrative I alluded to a letter from the late Earl of Dunraven, which I thought justified me in the use I am making of the admirable printed account of his experiences and observations recorded by his son Lord Adare, the present Earl. Since then I have found his letter, written after he had read the MS. of my review, which, with his approval, was published in the *New York Times*, a journal of the highest class, of which I was for several years the English and European correspondent. I mean that in my capacity of correspondent I visited one of the great Paris Exhibitions, and wrote from Paris, Metz, etc., during the Franco-Prussian war of 1870. The following is Lord Dunraven's letter:—

ADARE MANOR, ADARE, December 11, 1869.

MY DEAR DR. NICHOLS,—I have read over your paper with much interest. There is nothing to object to. The only point I should care particularly about I think you have made quite clear—that the motive for not publishing is one of delicacy on account of the private nature of many of the communications, not from shrinking from avowal of a full belief in the facts. My only criticism would be that you have spoken too favourably of the book.

I am extremely sorry to hear of the state of Mrs. Nichols' eyes. I suppose there is nothing for it but patience, and that there is no healing medium in the country who might be of use.

What a wonderful case is that of Leon Favre in the last *Spiritual Magazine*! *

* The experiences of Leon Favre, Consul-General of France, copied from the *Revue Spiritualiste* in *The Spiritual Magazine*, 1869, are too long to be here given, and too remarkable and valuable to be omitted. We shall, therefore, add these to our list of testimonies to the facts of Spiritualism in next number.

I should like to order half a dozen copies of the New York paper if I knew where to do so.

Believe me, yours very truly,

DUNRAVEN.

I continue the narration of séances with Mr. Home as recorded with evident care, and I have no doubt with the greatest possible accuracy, by Lord Adare, the present Earl. Of séance No. 45 he says,—

“Last night I slept in Home’s room at Ashley House. I did not go to bed till past three. Soon after I was in bed, there were evidences of a very strong influence in the room; and we saw lights and heard sounds, as if some one was endeavouring to make their voice audible to us; and we heard a sound like footsteps. We then had a very beautiful manifestation. There is a plaster of Paris crucifix, about one foot in length, hanging on the wall over Home’s bed. We heard something being moved on the wall, and presently saw this crucifix waving in the air between us and the window. I could see nothing holding it; it appeared to move of itself. A spirit then said, by raps on the cross, *‘It is to show you that we do not fear the symbol of the cross; we should like you to kiss it.’* The crucifix was then brought, or, as it appeared to me, moved of itself, close to my face, and was placed upon my lips. I kissed it, and it was then taken away to Home’s bed and placed upon his lips. He did the same. They then said, *‘We also will now kiss it.’* The crucifix was moved away some distance, and we heard a sound of some one kissing it three times, but saw nothing. They then said, through the alphabet, that they had something to tell me next Sunday; and that the same spirit that had spoken to us, through Home, the Sunday before, would come again; that we were not to interrupt him by asking questions, but just to listen to what he said, as he had something of importance to tell us.”

Séance 46 was also at Ashley House, in which there were many curious incidents. Lord Lindsay, the present Earl of Crawford and Balcarres, had been to Norwood for a séance with some friends there, and on their returning they had another with Lord Adare and some other friends:—

“After Home and Lindsay arrived, we went into the small room, and sat round the table; the room was dark. We had strong physical manifestations; we were all repeatedly touched by hands coming from under the table. Our hands when touched were on the table. A hand took Charlie’s hand, and the moment he felt it he exclaimed, *‘This is F——’s hand; I could swear to her peculiar touch.’* The same hand also touched me; playfully pinching and patting the back of my hand; it felt old and wrinkled. A spirit said by raps, *‘Yes, it is F——.’* The hand again touched Charlie; he also remarked the wrinkled feeling of the skin. A

spirit then said, '*Yes, it feels to you as it once was; now it is no longer aged;*' and a hand feeling young and soft placed itself in Charlie's hand, taking his in the same peculiar manner, but patting him briskly as if to show that it was full of life. G—— H——, an uncle of Smith, and H—— J——, told us by raps that they were present. . . .

"Home went into a trance; he walked about the room apparently settling what was to be done, then sat down, and turning to me, told me to go into the next room, and place outside the window a certain vase of flowers. I did so, putting the vase outside on the ledge, and shutting the window. Home opened the window of the room in which we were sitting. *The flowers were carried through the air from the window of the next room in at our open window.* We could all hear the rustling, and see the curtains moved by the spirit standing there, who was bringing in the flowers; Lindsay saw the spirit distinctly. A flower and sprig of fern, or something of that sort, was now given to each of us; in some cases it was placed upon the hand on the table; others were touched, and on putting down their hand, the flower was placed in it. I was touched strongly on the knee, and a sprig of box was given me. Afterwards, little Dannie [Cox] said, '*I will give you another piece of fern in place of the one you lost; but you must take great care of this; it is only a very little bit.*' In answer, apparently, to some question, Home said, 'Oh yes, certainly, give it to him yourself.' Home told me to hold out my hand—I did so, rather behind me; and I felt Dannie's soft little fingers touch mine, and pat my hand, and place a little bit of maiden hair fern in it. Home then made some very curious experiments with flowers: he separated the scent into two portions—one odour smelling exactly like earth; the other being very sweet. He explained what he was doing; and how there came to be the two principles, as it were, in the flower. I did not clearly understand his meaning when he spoke; and I forget now what he said. While the flowers were being given to us, Home said, 'Listen;' we did, and all heard the sprigs being broken in the next room. While we listened, the sound ceased. Home said, 'You see the effect of the concentration of your thoughts. It is hard for you to understand; but I assure you that the fact of your all directing your thoughts to a certain object there, sent a solid column of polarised light right through into the other room, and completely changed the condition of the atmosphere there for a time, so that they could not continue to do what they were about.' As soon as we had all been given our little bunches of leaves or flowers, Home told me to go into the next room, and examine the vase. I did so, and found the window closed as I had left it; I opened it and found that all the tall sprigs of fern, etc., etc., had been taken away. Home never left the room we sat in after I had placed the vase outside the

window, so that even supposing that the branches we received had been concealed by Home on his person, still the sprigs in the vase must have been broken off and removed somehow outside the window. Home now left the room, saying, 'Do not be frightened; Dan is not going out of the window, or anything of that sort.' He returned, holding in his hand half a lemon, freshly cut; he handed it to each of us to taste. He laughed and said, 'Yes, it is very good, is it not? so refreshing.' He then held it up above his head, and said, 'We will withdraw all the acid flavour from it.' A yellowish light came over the lemon; he held it up for some little time, and said, 'Now taste again.' He held it out to me; but the room being rather dark, I bobbed my nose against it, and therefore tasted nothing. All the others tasted it, and described it as most disagreeable, having no odour, and the flavour being a sort of mawkish alkali; some describing it as like magnesia; others, as like washing soda. Home laughed and said, 'We will take the nasty taste away presently.' He then described what had taken place—I cannot recollect what he said, but the substance of it was that a purely natural process had been gone through. 'If you were to eat the lemon,' he said, 'or swallow the juice, the same thing exactly would occur by natural decomposition, all the acid flavour would be freed, and would pass through the pores of your skin into all sorts of forms, etc., etc., while the residuum would be a substance, such as you now tasted. It resembled soda; it is of that nature, and that is why lemon juice is so good for acidity of the stomach and blood. We have done nothing miraculous; by our knowledge of natural substances and laws, we were able to hasten as it were, a natural process, and withdraw at once the acid, instead of its being diffused into various forms: we have retained it in the air, and will now restore it to the lemon. He held the lemon up and a rose-coloured flame, or rather light, came over it. After a little, he gave it to those who had tasted it the second time; they said that it was quite good and fresh, and that all the natural scent and flavour was restored to it."

Séance 47 was chiefly occupied with personal messages spelled out by raps marking letters of the alphabet, but there were also striking and entirely satisfactory physical manifestations,—

"The table was raised in the air about 18 inches, and remained poised for some little time. Emmy's dress was pulled and shaken; Home's chair was moved. Having been told, through the alphabet, to put the white cloth on the table, we did so. We saw, and were touched by hands moving *under the cloth*. A flower in Home's button-hole was taken away, and carried underneath the table; I heard it moving there. Presently the same flower was thrown from behind Augusta's couch; it touched her face, and then fell upon the floor. It was taken up, and a hand and arm came from

behind her couch, and placed it gently against her cheek, and gave it to her. Emmy said, 'I saw the hand and arm.' A message was given '*A hand, with the flower from K——.*' Home also saw the arm; I did not. Some other manifestations were made about Augusta's couch, and the words, '*It was G—— H——,*' given. We then heard a sharp noise that we took to be the chirping of a bird under the table, and we heard something moving underneath the table. The message was given—'*We hope soon you will not require*;' and at the same moment a heavy handle, used for winding up the couch, was raised from under the table, and placed in Augusta's hand, implying that they hoped soon she would be able to raise herself. The name '*G—— H——*' was given to show who had made the manifestation. We found that the chirping sound we had heard was caused by the handle of the lever turning while being moved under the table. This chirping was imitated exactly by a spirit at some distance behind us in the centre of the room. We now had a very wonderful manifestation. We were merry about something or other, and we all distinctly heard a spirit voice joining in our laughter; it sounded quite clear and loud. Home asked if it was to show that they liked to see us happy and were happy themselves; the answer was '*Yes; God is so good.*' Soon after this the message was given—'*Daniel is exhausted;*' and all manifestations ceased. During the *séance* Emmy and Augusta saw shadowy forms, hands, and arms.

"After talking a short time we went into the next room (Uncle Robert's study). We were at supper eating, drinking, and chatting very merrily, not talking of, or I believe thinking about, Spiritualism, when there came a knock at the door. Charlie turned his head, and said, 'Come in.' The door did not open; but the next moment there came knocks upon the table and a chair glided out from the wall to the table (no one touching it). The following message was given—'*I like you because you do good to those I love.*' Home asked who the spirit was; '*G—— H——*' was answered. Emmy's dress was pulled, and dragged strongly under the table, and a hand was twice put into hers beneath the table. Charlie was touched on the knee. Several questions were answered and another message, which I forget, was given by raps on the table, as loud as if some one had struck it underneath with a hammer. The table was moved and tilted, and once raised completely off the ground for a second or two, so slightly that I did not perceive it, but the others did, and the spirits afterward said that it had been off the ground. It must have required great power even to move and tilt it, for the table was a heavy dining-room table covered with plates, dishes, and decanters. Home was told that Augusta had also had manifestations; and when we returned to the other room, we found that she

heard raps in her room, while we were at supper in the other. She also heard the raps and the movement of the table in the study."

The accounts of the séances at Adare Manor, Ireland, are full of curious manifestations and messages, to which I may revert later on, but much is of a personal character. The late Earl Dunraven gives the following account of some musical manifestations:—

"Wynne fetched the accordion. Mrs. Blackburn was very soon after touched on the dress, and something became plainly visible moving under the table-cloth, along the edge of the table, raising up the cloth several inches, as would be done were a hand and arm. The hand was visible on the cloth to Mr. Home, and I once faintly perceived it. It touched Mrs. Blackburn's hand. This manifestation was repeated different times. I was touched on the ankle, and several times on the knee. Miss Wynne's dress was strongly pulled. The table was beautifully raised in the air, by three successive lifts, to the height of eighteen inches or two feet. Mr. Home then took the accordion, holding it under the edge of the table with one hand, the other resting on the table; soon after it began to sound; it played with considerable power, as well as great delicacy—something like a voluntary, with airs introduced. Then there were sounds like echoes, so fine as to be scarcely audible. The accordion was drawn out towards Mrs. Blackburn, but not put into her hand. I expressed a wish that it might be played without being held by Mr. Home, upon which he withdrew his hand, placing it on the table; the instrument was just touching the under edge of the table, where it remained, as it were, suspended. It began playing very gently. He clapped his hands several times to show that he was not touching it. The playing soon ceased, and he took it again. Some notes sounded out of tune, and I said, 'Either wrong notes are played in the chord, or the accordion is out of tune.' '*Out of tune*' was rapped out on the instrument. It played again very finely, and with the tremolo effect, which struck me exceedingly. I asked, 'Will you tell us who is playing?' Two raps were given, implying doubt. Presently the alphabet was called for, and the following given: '*Remember that*;' and then 'Oft in the stilly night' was softly played. When one recalls the words—

" 'Oft in the stilly night, ere slumber's chain hath bound me,
Fond memory brings the light of other days around me,' etc.—

how touching the message becomes, and how beautiful the mode of representing it.* I then again asked, 'Will you not tell us the name of the spirit who has been playing?' The letters '*a-u-g*' were rapped out by my being touched delicately on the knee. I guessed the completion of the word, saying, 'Is it Augusta?' and

* This air was, long ago, one of my greatest favourites.

I was touched, 'Yes.' I then asked whether it would be possible for the organ to be played if the bellows were filled, and the reply '*Perhaps,*' was given. I said, 'I can identify the player from a particular circumstance.' Some one remarked, 'Is it from what was played, or by the expression?' 'No,' I replied, when Adare said, 'Is it from the imitation of the tremolo?' 'Yes,' I replied, 'that reminded me immediately of the organ;' upon which the following was instantly rapped out, by my being again touched on the knee: '*You are right, my own.*' Soon after this we all heard strong sounds which proceeded seemingly from a large oblong writing-table, which stood several feet from us; we could perceive it moving; it stopped within a foot of our table, which then moved up to it. We heard first one and then another drawer opened, on the side of the table farthest from us, and a rustling sound as if stirring papers. After a short pause the following sentence was given partly, if not wholly (I forget which), by tilting the table: '*We must cease, but not before praying God to bless you.*' We then adjourned. During the sitting the table was again lifted in the beautiful manner before mentioned, reminding me very much of the action of the bellows of the organ while being filled; and it is very remarkable that this occurred, as will be seen in the foregoing description, just before the playing commenced."

There is abundant testimony to the fact that Mr. Home was often visibly raised from the ground when no one was touching him. Sometimes, as at the residence of Mr. S. C. Hall, he was carried up, or rose to the ceiling, where he wrote his name with a pencil, where, I believe, it still is. I have had this fact personally from Mr. S. C. Hall and the late Mrs. Hall. Here is the testimony of the present Earl of Dunraven to a similar phenomenon in the open air. They were by the ruins of an ancient church at Adare Manor when—

"Presently we all saw him approaching, and evidently raised off the ground, for he floated by, in front of us, at a height which carried him over the broken wall, which was about two feet high. There could not be a better test of his being off the ground, for as he crossed the wall, his form was not in the least raised, but the movement was quite horizontal and uniform. The distance that we saw him thus carried, must have been at least 10 or 12 yards. He then came back to us and we found he was in a trance."

After returning from the visit to Ireland, some very remarkable séances occurred at Ashley House. The second of these, No. 65, was held on the third of April, 1869, and included two astonishing manifestations, in the presence of Mrs. Gregory, Miss Douglas, Mr. Charles Blackburn, Mr. Fuller, the Master of Lindsay (Earl

of Crawford and Balcarres), and the present Earl of Dunraven, who made the following record,—

“We had tolerably strong physical manifestations, lasting for a short time, after which Home went into a trance. He walked about, and was elongated in the usual manner. He then stood still before us, and stretching out his arms to their full length, a palpable elongation took place in them. I said, ‘Can you manage that we may test that in some way; may I stand just in front of you, or will you place yourself against the wall?’ Home replied, ‘Yes, certainly, we will do both.’ I accordingly placed myself just in front of him, with my arms extended along, and touching his; his arms were elongated four or five inches, the others could judge of the extent pretty well by comparison with mine. While his arms appeared to be increasing in length, his chest became greatly expanded, and he said to me, ‘You see how it is, the extension is from the chest.’ He then placed himself against the wall, and extended his arms to their full natural length; I made a pencil mark at the tips of his fingers. His left arm was then elongated, I held the pencil against the wall, suffering it to be pushed along by his fingers, until he told me to make another mark. His right arm was then elongated, and I marked the movement in the same manner. The total elongation as ascertained by this means, amounted to $9\frac{1}{2}$ inches. Home now stood by Miss Douglas, and talked to her for a considerable time, mentioning the spirits who were about her, recalling past circumstances of her life, and impressing upon her, that it was in her power to be of very great service to the cause of Spiritualism; he spoke also a good deal to Mrs. Gregory. Walking over to the fire-place, he took from thence, with his hand, a red-hot glowing ember, about the size of a small orange. Mrs. Gregory became nervous, fearing that he would request her to take it, he however went to Miss Douglas and said, ‘Now if you have sufficient faith, let me place this coal in your hand;’ she replied, ‘I have faith, but I cannot overcome the physical dread, pray do not ask me to take it.’ Upon this, Home said, ‘If you would only allow me to place it in your hand it would not burn you; it does not burn Dan; it would not harm him’ (pointing to Lindsay). He then placed the coal which had by this time become black, on Lindsay’s head, but almost immediately took it off, and saying, ‘That is not of much use as an experiment, for the natural heat has almost left the coal,’ he crumbled it in his hand, and then threw it in the fireplace. Presently he took another red-hot ember from the fire, and holding it in his hand, spoke a few words to Miss Douglas on the subject of faith. She held out her hand, and he placed the coal in it. Miss Douglas was not in the least burned, and said that it felt rather cold, like marble. After allowing it to remain there a few seconds, Home took the coal and requested Miss Douglas to touch it; she placed her fingers near it, but with-

drew them immediately, saying that it burned her. He then placed it in Mr. Blackburn's hand, previously asking if he had any faith, who replied that he had. After he had held it a short time he said it became hotter. Home then took the ember, threw it away, smiled, and seemed pleased at the success of the experiment."

In a note Lord Dunraven says:—"I am informed by Miss Douglas and the Master of Lindsay that Lord Adare has omitted to state that Mr. Home put this coal between his coat and shirt under the arm, and that no mark of singeing or burning was visible on the shirt."

At the next séance, Lord Adare says,—

"On the 4th or 5th of the month, in the evening, I was seated at the table in Home's room at Ashley House writing; he was seated at the opposite side, reading; we heard raps upon the door; Home said, 'Your grandfather has come in, do you not see him sitting in that chair yonder?' 'I see no one,' I answered; 'Which grandfather do you mean?' 'Your father's father; you will at any-rate hear him.' I heard a sound as if some one sitting on the chair he had mentioned had put his foot on the ground. Home, while speaking, went into a trance. The chair moved very slowly up to the table (no one touching it) a distance of eight feet eleven inches. 'He is moving the chair,' Home said, 'He is pleased to be able to do that, he says you never saw a much prettier manifestation than that; Ah! he has gone over there now.' Another chair moved close up to me, a distance of about a foot. Home said, 'He is sitting in that chair near you; he has come because he wishes to speak to you.'"

In the next number of this series I hope to be able to complete my selection of physical manifestations which I proposed to give, and follow with a brief account of the teachings or opinions given by spirits in the course of these manifestations—not that they are, or even pretend to be authoritative, but because some of them seems to me as curiously interesting as the physical phenomena with which they were attended.

Of the intelligence and good faith of the witnesses of these manifestations there can, I think, be no reasonable doubt; therefore I consider this record of great interest and value. Most of the witnesses of these facts are still living. Some who have taken their place in the world of spirits have, like the late Earl Dunraven, left recorded testimony for our benefit. One such most interesting testimony, by a woman of genius, well known and greatly beloved, I hope to give in my next number.

T. L. NICHOLS, M.D.


DIRECT SPIRIT-WRITINGS AND DRAWINGS.

By T. L. NICHOLS, M.D.

(Continued from p. 183.)

ON the 12th day of April, 1878, in the clear light of day, Mrs. Nichols sat in her study with Arthur Colman; both sitting at the opposite sides of a small table. No other person was in the room. A piece of cardboard, which lies before me as I write, had one corner torn off for identification, and was placed between two small school slates, with a bit of black lead, smaller than a grain of wheat, broken from a pencil.

The slates, enclosing card and pencil bit, were held by the only persons in the room—Mrs. Nichols and Mr. Colman—in full

a spirit friend  *Willie*



(FIG. 8.)

daylight, across and over the centre of the table. In a few minutes raps were heard, and they opened the slates and found upon the card four written words in a handwriting perfectly known to Mrs. Nichols, a beautifully drawn and shaded cross, and a portrait of a lovely woman, carefully, but still imperfectly as to the delicacy of the lines and shading, reproduced in this engraving.

The original was photographed on wood, and the engraver has done his best, but has not been able to give the delicacy of the lines and shading of the original.

There is no question as to the fact that this pretty drawing was made, under the stated conditions, in the space between two small slates, in less than two minutes. When a question as to time was raised, the spirit "Willie," our daughter, of whose handwriting there is no doubt, said she had done it in forty-eight seconds. She wrote, as will be seen above the picture, which is evidently a portrait, "A Spirit friend." Fig. 8 is evidently the portrait of an English lady, and it is not improbable that it may be identified.

What I wish to make very clear is that the drawing, of which the above is a reproduction, accurate as to size and outline, but much less delicate and beautiful, was actually done in a few moments—certainly within two minutes—in the confined space, and under the conditions exactly stated. I was not present, but I can perfectly rely upon the testimony of my wife, and the drawing and writing which lies before me. It is, beyond all question, the writing and the drawing of our beloved child, who died in 1865.

On Good Friday, 1878, Mrs. Nichols sat again with Arthur Colman in the same place, and under the same conditions—in her own room, in full daylight, with a blank card of which she had a torn-off corner, between two slates held by sitter and medium across the table. In about the same space of time—estimated as inside of one minute—was produced the extraordinary and curiously appropriate drawing, signed "Willie," carefully engraved from the photograph on wood, marked Fig. 9.

It is certain that the card was completely blank when placed between the slates. It is certain that neither of the two persons present could have made the drawing of the mediæval crucifix, or have written the inscriptions upon, above, and beneath it. It is not probable that either remembered, at the moment, the day on which they were having their *séance*. I do not believe that either

could have written the Latin inscriptions—the weird “Miserere,” or the quaint “Ecce Agnus Dei!” It is signed, like the others, with the single pet name, “Willie,” in the same handwriting as all the rest—precisely the same, it will be noted, as given with writings or drawings through, or by means of, another medium.



(FIG. 9.)

The wonderful “Ecce Homo” (Fig. 10) was done in my presence, under conditions I wish to accurately describe. The medium, or “psychic,” was Mr. W. Eglinton. I sat opposite him at a table in a room in my own house, with several friends. He asked me to select a blank card from a parcel, and examine it. He tore off a large corner, which I put in my waistcoat pocket, and then laid the card, with a lead pencil, on the centre of the table, and asked me to turn off the gas. We held each other’s hands around the table, in total darkness and perfect silence. In a few moments I heard the sounds of a lead pencil on paper, but moving so rapidly that its strokes resembled the beating of rapid machinery. It was like the rattle one can make in the mouth—

the long roll of an *r* when the end of the tongue is free. In about a minute—certainly less than two minutes, and, I think, less than one—the sounds ceased, and a light was called for by raps upon the table. I lighted the gas, took up the card, and fitted to it the torn-off corner. Upon it was the “Ecce Homo”—the head surrounded by a full triple halo, drawn with wonderful power, and with a number of pencil strokes and touches impossible to count, and but imperfectly indicated in this engraving. Portions of the halo became damaged by careless fingers, but in



a good light the three circles of beautiful cones can be made out on the pencil drawing; each cone requiring many strokes of the pencil. Considering that the whole was done in about one minute and in total darkness, it seems to me one of the most wonderful things I have ever seen.

The engraving shows but one full circle of the middle of the three halos, and a few cones of the outer one; but the original drawing, marred as it was before I protected it with a wash of gum tragacanth, has three distinct circles. The signature, "Willie," is the same as the others.

I do not pretend for a moment that these are perfect drawings. They are the work of a self-taught little girl, who departed this life in her fifteenth year. In her last days she amused herself with drawing trees she could see from her window, and portraits of children she loved. When she became too weak for this exertion, she held the pencil, and her hand, she said, drew of itself, and with no conscious effort on her part, very strange and beautiful things, which she looked at with great interest and enjoyment. They came to her as beautiful poems came in her sleep. Since she left us, she has come to cheer us whenever she has had the conditions which have enabled her to do so. In the presence of different mediums, and when there has been no one but her father and mother in the room, she has come in her materialised body, so that we have seen, and heard, and felt her, beyond the possibility of doubt. We cannot be more certain of anything in this world, than we are certain that our child has many times appeared to us in her own bodily form, and made herself evident to us by all the senses with which we usually become conscious of objective realities. We are as certain of her continued existence, and of her occasional visible and tangible presence, as we are of any of the persons and things we daily see, hear, or feel, and in the same way and with the same certainty.

(To be continued.)

We do not see that it is the work of Spiritualists to make war upon existing religious or sectarian organisations. In the first place, all believers in any religion are Spiritualists. Every religion has for its basis a fundamental idea—the doctrine of a future life. Every religion that exists, or ever has existed, has the same basis of Spiritualism, and as these religions have been accepted by at least nine-tenths of the human race, it follows that the great mass of men in the historic age have been Spiritualists.

LOUIS AGASSIZ ON EVOLUTION AND
RE-INCARNATION.

LOUIS AGASSIZ was a man of science—a naturalist—born in Switzerland, who spent most of his days, and died a year or two ago, in America. His latest work was an exploration of the River Amazon, and an account of its natural history, of which he made large collections. His wife accompanied him in this exploration, of which she has written a very interesting narrative. During his life Mr. Agassiz was one of the strongest opponents of the teachings of Darwin; but, since his death, he seems to have adopted Evolution, if not the hypothesis proposed by Darwin for its explanation.

The following statement, said to have been made by the spirit of Louis Agassiz, appears in the message department of a recent number of the *Banner of Light*. Every week for some twenty years, a page or so of messages, given through some trance-medium, at the weekly *séances* held at the office of the *Banner of Light*, are published in that paper. In many cases letters from friends testify to the identity of the spirits. In the case of a man of note, like Agassiz, speaking of scientific subjects, there can scarcely be proof of identity, and every one must form his own judgment as to the genuineness of such a message. We give the following as the first statement we have seen in America, declared to be from a spirit, on the doctrine of the Limitation in the number of Souls and Re-incarnation:—

MESSAGE.

You will pardon me, Mr. Chairman, if I intrude, but the way seems to open before me, and I am impelled to enter. Some time previous to my departure from the mortal form to take upon myself the robes of immortality, while in conversation with a dear friend of earthly life, I promised that, were it possible for the spirits of the departed to communicate intelligently to mortals, I would return from the unknown world, and express my testimony to the truth of the immortality of the soul; and also give whatever additional knowledge I had obtained concerning the origin and purpose of life. I have before attempted to express my thought through such channels as this upon which I operate to-day, but have never succeeded to my satisfaction. I may not do so at this time; yet the faithful scientist understands that, in experimentation with any new law, he must try again and again before his

efforts are crowned with success, and he becomes accustomed to the word *failure*; but by no means is he daunted when an obstacle arises in his path.

So, friends, I return to-day from the unseen shore, because I know it is my duty to bear testimony to the truth of immortal existence, and also because I am obliged to confess with regret that I did not pay that attention to spiritual laws that I should have done while encased in the mortal form. It is true I do not repent of having given the close study and investigation to natural laws and their workings which I did; I only wish I had *combined* this study with a higher one—that of the interior laws of human life; so that I should have understood something of the world to which I was travelling; known something concerning the life led by those who once inhabited mortal forms.

I would say to my friends—although it is very possible they will not receive my message, but may affirm that it is not stamped with the impress of my individuality—that life is a never-ending round of existence, and man, as well as all creation, is continually ascending the ladder leading toward infinite perfection. I accept the belief propounded and advocated by certain individuals, that life has been evolved from an infinite sea, I might almost say, of matter; yet it is perhaps nearer the truth to say, of *spiritual substance*. What the central force or germ of that infinite sea of ether may be, I am not prepared to say. So far as my understanding on that point goes, I am agnostic; I know nothing; but from study and observation I am led to believe that life has been evolved from that sea of ethereal substance, through the various forms and manifestations of physical life, from the simple to the complex, from the grotesque to the symmetrical, from the crude to the delicate and refined, until the human form, crowned with its glory of intelligence, has been the culmination.

My friends will say—"Are you, then, so much of a Materialist as to believe that all life and intelligence, all activity and consciousness have been evolved from the lower, cruder forms of matter?" I will reply, Yes; I have come to that conclusion. I believe the law of evolution is the grand solution of origin in the problem of life. Ascending through the various gradations and unfoldments of physical life and form, we may perceive intelligence, increasing in power and activity, and I cannot believe that it ends with its present aspect and manifestation as given forth through the *human* mind; for as I understand more and more of the laws of life, I am forced to conclude that that also is subject to a never-ending progression. Looking at this matter from the standpoint that I do, the study of natural law—which in its various ramifications is working throughout the universe—is interesting even in minutiae. It is based upon a most stupendous plan; and it seems to me the whole course and operations of natural

law lead to one grand end, that of ascending, progressive, unfolding, eternal being, crowned with intelligence, and swayed by wisdom.

Concerning the purpose of existence, and the manner in which it is to be wrought out, I have, since passing to the spiritual world and investigating these laws, adopted the conclusions of certain French philosophers and thinkers, that there are in the universe only a definite number of souls, and that these have become evolved and developed from a like number of life-germs. From whence they sprang I know not, but I believe that there is a superior governing power, a Supreme Intelligence, guiding and controlling all things, which is and must be the Central Source of all Life. Believing, then, that there is only a definite number of souls in the universe, and that they exist co-eternal with time, that they are never added to, there being no new creations, I must believe these souls are given the power and opportunity of passing through various experiences, not only in connection with physical life, but also in connection with various other planets and systems of the vast universe.

I have also adopted a new theory or belief, one not foreign to many other minds, but which appeared at first very novel to myself, which, briefly stated, is, that in order to gain the experience of life requisite to a human soul, in contact with matter, especially with this physical planet called the Earth, it is absolutely necessary for each individual to become embodied and re-embodied upon this planet—to take on form after form, pass through experience after experience, undergo discipline after discipline, in order to become rounded out and in entire sympathy with the material universe. Afterward, that he will pass on to higher planets and more unfolded conditions of life, there to enter into new experiences, and thus press ever onward toward infinite perfection.

I am aware that certain Spiritualists will say—"We cannot believe this, because we are told that infants, or those who pass from the body in early years, *are matured in the spiritual world*; that they pass through a process of soul-growth, gain experience and knowledge, put forth evidences of mental activity and give testimony of their existence apart from the physical form." All of which I admit. But I have seen infants pass to the higher life, and, after remaining there a very few months, return to the mortal condition, seek an opportunity of coming into contact with matter, and take upon themselves a physical organism, in order to pass through the experiences of a mortal existence. I have met, during the brief years of my spiritual existence, spirits who assure me that they have attained maturity in the spiritual world, and, though their forms are developed to manhood and womanhood, they are yet awaiting opportunities for taking upon themselves

physical organisms, because they are eager to again pass through the experiences of mundane existence. I am also assured by spirits who have inhabited the spiritual realms for a number of years, perhaps a century or two, who have become re-united with their earthly friends, and passed seasons of *association* with them, that when the opportunity presents itself, they will return to physical life and *embody* themselves in mortal forms.

This is a strange idea to advance to my friends and former co-workers. It was a very strange theory of life to me, when it first appealed to my reason. I did not desire to believe it, but the conviction was forced upon me by the evidences I saw presented in its favour on every hand, and I have come to adopt it as a rational explanation of the progressive unfoldment of human life. And I will here say that I too look forward to the time when I also shall take upon myself a new physical existence, and express my powers and energies once more through a mortal form. I believe that time will come, and I do not feel that I shall lose anything by the experience of reëmbodiment, or that I will become weak and feeble, to any extent, in my powers, but that under the conditions provided for me, I shall be able to expand my energies in higher directions, so that my coming life may be more useful to humanity than the past has been. Therefore I continue to study the laws of nature, or of the universe, for I do not look upon nature as apart from the universe, but as permeating it. I look upon the great principle of life as the Creator, God—for I feel that the grand law of progressive unfoldment reigns throughout infinite periods of time, and that through successive embodiments, through various and diversified experiences, the human being will advance onward and onward, to the one grand end and purpose of existence, the glorious unfoldment of intelligence, and that man will finally become as one with the great Infinite Sustaining Power.

Through another's organism I cannot express my ideas as clearly as I would like, but it gives me satisfaction to be able to come again in contact with mortal life. I will say to my friend that I have fulfilled my promise to him as best I could through a foreign organism—the keys of which instrument I never attempted to manipulate before—and the tones evoked may seem detached and wanting in harmony, strength, and beauty of expression. He must remember that with the instruments provided and the opportunities offered must the spirit-workers make use of and unfold their ideas as best they can. If what I have given finds no response in his soul, then I shall work on until the time when he can come into harmony of spirit with me.

[To the Chairman:] You may, my friend, simply say that Louis Agassiz has announced himself.

SOMETHING REGARDING "THE LAST JUDGMENT."

ITS SPIRITUAL VERITY AS TAUGHT BY THE SPIRITS.

IT may not be without interest to compare teachings received on this momentous subject from two "Psychics" of diverse individuality, independently of each other, and at different periods.

The remarkable book just issued by the Psychological Press Association, *Spirit-Teachings of the Spirit Imperator*, given through his faithful scribe, M.A. (Oxon.), contains at page 276, in one of its most remarkable "sections," the following passage:—

"Selfishness and sin bring misery and remorse before they can be purged away. It is not we who laid down that law, but the Eternal and All-wise. We have but pointed out to you once again the operation of a law the working of which you may see all around you. We desired to point out what men are apt to forget, that though there be no formal judgment such as has been imagined, at a far distant day, in presence of an assembled universe, when the Recording Angel shall produce the Books of Doom, and the Christ shall sit in judgment, and shall condemn the sinner to an everlasting hell: though there be none of this, yet that every act is registered, every thought recorded, every habit known as a factor in the future character. We would show you that the judgment of condemnation needs no paraphernalia of assize, *but is conducted in the silent recesses of the soul itself.* No judge is there but the voice of Spirit communing with itself, and reading its own doom. No books but the records of conscience; no hell but the flame of remorse that shall eat into the soul and purge it as by fire.

"And this, not in a far-off future when the arisen myriads of humanity shall all have been gathered up, but instant on death, quick as consciousness awakes, sure as the soul stirs in the new life. This too, not subject to a faint perhaps, in a dim and hazy light seen far off down the vista of the future, but sure and certain, instant and inevitable. We would teach you this. For it has been said of us that our Gospel removes the terror from religion, by which motive alone the most of men may be governed and restrained, and substitutes for it a faith which teaches salvation for all, whatever their deeds may be, whatever creed they may profess. . . . Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation."

This communication was given to M.A. (Oxon), April 28th, 1876, through "automatic writing."

Eleven years earlier (1865) the following communication was received by A. M. H. W. through the Internal Spirit-Voice, and written down word by word as it was given :—

“UPON THE LAST JUDGMENT.

“*The Human Soul speaks.* Oh, holy messenger, vouchsafe graciously knowledge concerning the dread doctrine of the ‘Last Judgment,’ teaching whereby our hearts may derive some hope, some strength, some comforting faith !

“*The Voice of the Spirit in reply.* We would teach thee, dear soul :—

“I. That the ideas entertained by men regarding the Last Judgment, so called, are extremely vague ; yet are, at the same time, material : are neither sufficiently universal, nor yet sufficiently individual. And that the judgment is purely spiritual.

“II. That without a judgment effected by the Holy Ghost—that is, by the angels filled with the Holy Spirit, commissioned to search the mind, the affections, the desires, and actions of each human being—no soul can pass onward into a new state of spiritual existence : whether that state be one of the innumerable grades of existence entered into after the dissolution of the material body, or even one of those innumerable grades of state succeeding each other during the life of the material body.

“III. That the exploring of the states of the soul takes place in the human being again and again during the mortal life ; and is termed by man in his unspiritualised state condemnation of the conscience ; man feeling the effect, but being unaware of the means at work which produce the effect.

“IV. That upon the awakening of the soul, whether still incarnate or disembodied, to a consciousness of its connection with the world of spirit around it, the process of judgment is recognised more or less according to the soul’s degree of sensitiveness and illumination.

“V. That judgment may verily be termed the Voice of Almighty God proceeding from His Throne. The means whereby the Voice is conveyed, being through the messengers of the Almighty, the angels and spirits in immediate connection with the individual human soul judged.

“VI. That at such periods—the termination of those seasons of spiritual trial which have been termed *vastations*—all the past deeds of the life of this human soul specially connected with the

portion of life about to be judged, and thereby brought into order, are called up livingly into the remembrance of the human soul—made more less objectively visible according to the spiritualised condition of the soul; and then the past having once more become the present, the soul has to pronounce its own judgment upon the deeds risen up into life before it.

"That is to say, the internal spirit of the man being inspired by the Spirit of Truth—in so far as his spirit is enabled to recognise and receive the ministrations of the Holy Ghost seated upon the throne of his mind—judges his deeds, pronouncing his own condemnation. Even as before Adam, the beasts, his affections, are made to pass before him and he must name them.

"VII. That, nevertheless, this judgment is the judgment of the Omnipotent Creator spoken by the Holy Ghost, but veiled in mercy by the thick veils of human imperfection, which temper the dread glory to the weak human perception.

"VIII. That, for centuries of human time—for countless ages even—this wonderful process may be carried on in a soul, and yet that soul may not have become thoroughly cleansed, although its deeds may have been arraigned before it countless times, and countless times its judgment may have been pronounced upon them.

"IX. That the mercy of Almighty God is unwearied in cleansing the souls of men and spirits.

"X. That it is only according to the degree of sensitiveness of the Soul that it can receive the Voice of Judgment, although that Voice is the Voice of Justice itself, and of Love itself; the same, worlds without end, ever proceeding from Deity.

"XI. That the end and aim of all judgment is to induce tenderness of conscience and sensitiveness towards the presence of Good—THAT IS GOD; thereby to receive Good into its being.

"XII. That the usually termed Last Judgment, which takes place upon the dissolution of the natural body, although the same in character as the minor judgments, is different in degree, being the most momentous of all events awaiting the soul: That the degree is the more vital and intense as the change of state is more vital and entire: That even this is more or less intense in character, according to the susceptibility of the soul to the presence around and within it, of the Voice of Justice, of Wisdom, and of Love.

"XIII. That the supreme moment, or change of state, in

those tender souls who have ever yearned after holiness and goodness—that is, after union with God—that is, pure-good—is one of ineffable bliss, being the reward of the ‘good and faithful servant,’ and the command of the Angel of Judgment ‘to go up higher.’

“XIV. That, as every human soul, although a unity—even as is Deity—is also a multitude in unity; therefore the judgment, so to speak, is not alone of one individuality, but of a multitude of affections, desires, and actions, which make up the world of that soul.

“XV. That our Lord refers to this fact when He speaks of the ‘sheep and the goats,’ and of ‘the wheat and the tares,’ and of their final separation.

“XVI. That, even as there are stated times and seasons within every human life for these judgments; for a special one at the termination of the earthly career; and for repeated successions of judgments throughout the spheres of Hades and of Hell; so are there special days of judgment—that is, *periods of time appointed throughout the History of the World for the judgment and the bringing into new states of life of all Religions, Churches, and Sects of Churches*; and that the ‘Last,’ or latest, or final judgment, terminates the Age, or *Æon*, of each dispensation of religious development.

“XVII. That the repeated prophecies of the ‘end of the world;’ of the earth being about to be destroyed with fire, and of Christ being about to come ‘to judge the quick and the dead,’ all refer to these periods of judgment, and occur *subjectively* within the souls of humanity, but *objectively* in the world of spirits simultaneously; and that thus these prophecies refer to *spiritual*, not to natural things; and, spiritually, have again and again through all time been fulfilled.

“XVIII. That, as there are physical deaths occurring throughout the world every moment of time, not to mention the constant lesser changes through which human souls are passing continually, while each necessitates a minor judgment, so must the condition of judgment be termed continuous when regarded universally; be termed ‘a day,’ or limited period of duration, when regarded individually.

“XIX. That the means by which the judgments are effected are amongst the most perfect and wonderful arrangements of spiritual life. That, although effected by the Holy Ghost in its

proceedings from the Almighty Father, the media of its operations are invariably individual spirits—spirits of every degree of Power, Love, and Wisdom, graduating from the very highest to the very lowest degree; consequently by such as may be termed 'Holy Angels' and 'Demons.' That men are also made media of judgment; not alone upon each other, but upon spirits; * the worlds of souls incarnate and of souls disembodied being as intimately united as are the flesh and the spirit in each human being.

"XX. That these judgments are constantly going on in cases of possession, and that this truth is a key whereby to unlock the gates of the Mystery of Insanity, when insanity will be revealed as a condition in which souls, both in and out of the flesh, are being mutually brought into communion for the purposes of a fiery baptism.

"XXI. That the whole subject of judgment is so universal in its bearing, so intimately connected with the soul's growth towards Almighty Good, that the very Angels and Archangels bow their faces in awe before the unveiling of the dread Mystery, whose name is written both in the fire of Hell and in the flaming, joyful sunshine of Heaven."

"In conclusion, the spirits commissioned to give these words, bid all who read them to search the Scriptures with reference to the truths contained within them; to search the experiences of the illuminated mystics of all ages and of all nations; and, above all, to pray for direct illumination upon this and other sacred subjects from the source of all Truth and Wisdom—the ever-adorable Holy—thrice Holy Spirit, the Comforter, to whom be honour and glory ever, world without end."

The Pharisees of our day are imitating those of old. *It is all of the Devil*, say they. But they say not this till after they have said everything else, and been forced to confess the reality of super-mortal agency.—*Adin Ballou*.

* For striking verification of this statement, namely, that "*men are made media of judgment upon spirits*," vide "Light" for September 8th, 1883, article, "A Princely Psychic, 1707;" where Duke Christian of Eisenberg is made, in his character of "medium," to pronounce judgment upon the spirits of his ancestor and ancestress, John Casimir, Duke of Cobourg, and his wife, and, after judgment pronounced upon the spirits, unites their hands in reconciliation after a hundred years passed by them in the Intermediate-State in bitterness and disunion; after which the spirits ascended higher.

THIRTY YEARS AGO.

By T. L. NICHOLS, M.D.

IN 1854, almost thirty years ago, I was engaged in publishing a monthly periodical in America, in which I find some records of explorations in the then new regions of Spiritualism, and I have thought that the testimony I gathered at that time and published may have some historical as well as spiritualistic interest.

SPIRITUAL MANIFESTATIONS.

[We have requested some competent person to furnish us with an account of the curious spirit manifestations said to occur at the residence of a Mr. Koon, in Athens County, Ohio. Since then we find, in Buchanan's *Journal of Man*, the following statement from the Cleveland *Plaindealer*. But we still desire further light. We have conversed with one person, a seemingly honest man, but one of too simple a character to detect imposition, if any exists. He showed us manuscripts written by the spirits, as he supposed, which were curious; coloured drawings, which were very rude; and he affirmed that he had felt, heard, and even seen the spirits. In a light room, he said he had seen the pencil rise from the table, touched by no person, and write communications. He asked the chief spirit why such manifestations were made there rather than elsewhere, and was told that it was owing to the peculiar geological formation; the material on which, and by which, spirits act, existing there in singular abundance. He said he had never seen such a rich out-cropping of minerals, combined with richness of vegetation and salubrity.]

(From the "*Plaindealer*.")

The following strange incidents are related to us by a gentleman of this city, who has carefully investigated the case. We give them for what they are worth :

An industrious farmer, named Koon, residing in Athens County, became interested in Spiritualism some months ago. He was sceptical touching its claims, but determined to give it a fair investigation. For that purpose he visited a medium in an adjoining county, and there became convinced of the reality of spiritual manifestations. He was told that he himself would soon be a medium. Upon returning to his home the spirits (as he says) commenced working at him. They told him to erect a common log hut, twelve by fourteen feet, without windows, near his own house, and to put up a table in it covered in a peculiar manner with small iron wire. The mode in which the table should be built, its size and the exact arrangement of the wires, were all

directed by the spirits. Though a poor man, he went to the expense of doing so. His son about this time became a medium. After the completion of the log hut, the spirits told him to procure all the musical instruments he could get and place them upon the table. He bought or borrowed two or three trumpets, a tambourine, a large drum and a tenor drum. He was then requested to take his fiddle (he is a pretty good violinist), seat himself at the end of the table and play a tune. His son was requested to seat himself at the other end. They did so, and the door being shut and all dark within, the spirits accompanied Mr. Koon, sen., upon the various instruments. The manifestations were at first comparatively weak, but the spirits told Mr. Koon that *other* manifestations would be created in the vicinity, to furnish requisite "strength of circle." Mediums were accordingly developed in other families residing in the neighbourhood—several belonging to a family named Tippey, residing two miles from Koon's. The manifestations, with their accession of "strength," became very strong and striking, augmenting every day in power. Of course these hitherto unheard-of wonders produced tremendous excitement in the quiet precincts of Athens County, and at last, getting rumoured abroad, they came to the ears of our fellow-citizen aforesaid. The substance of his narrative to us we now give.

He says, that after a journey of three days and a half from this place, *via* Columbus and Lancaster, he reached Mr. Koon's residence. The length of time required to accomplish the trip is thus accounted for. He started from here in the morning, and was obliged to stop at Columbus over night. Next morning he took the stage to Lancaster, where he was detained another night. All the next day was consumed in getting to a small town —, about two miles from Koon's residence. The road to Koon's being very muddy, our traveller could get no private conveyance, and was compelled to stop *there* all night. Next morning he went on to Koon's.

Upon learning that the exhibition would not be given till night, our informant devoted his time to acquainting himself with the Koon family, on the supposition that they were impostors. He found Mr. Koon a very intelligent and unsophisticated man. His children (twelve in number) were, like any other country boys and girls, very artless in the ways of this wicked world.

In the evening our friend, in company with Mr. Koon, his son, several other mediums, and twenty or more neighbours, entered the "spirit hut." Our friend took his seat by the side of the elder Koon, at the end of the table, eight or ten mediums occupied the first of a row of benches erected for the accommodation of guests—the remaining benches were filled with spectators (or rather, auditors). Mr. Koon commenced playing on the violin, and was immediately accompanied by all sorts of musical manifestations.

The bass drum and the tenor drum (lying on the table) were beaten in perfect time, the trumpets were tooted, the tambourine was banged, and a rude tune was played upon a "harmonicon," which has latterly grown a favourite with the "spirits." But the queerest feature of it was, that all the instruments, except the drums, were carried all about the room—now being on the table and now borne to the different corners of the hut, flying all around with inconceivable rapidity. Occasionally a gruff voice was heard through one of the trumpets, directing the performance. This voice, it claimed, came from a spirit who calls himself "King," and who asserts that he has charge of the whole spiritual orchestra. We may add that the "spirits" in question profess to be of pre-Adamite origin, having lived more than ten thousand years ago. The entire tribe at "King's" command numbers one hundred and sixty-eight. Their original language (of which they give samples now and then) is unintelligible gibberish. It is somewhat odd that "King" utters all his directions in the purest English. He says he and his fellows have been recently taught it. Clairvoyants who have visited the "spirit hut" say that they can see the musicians. They describe them as being about twenty-eight inches high, in the human shape, and well proportioned. They add that while the performances are going forward, circles upon circles of other "spirits" are ranged all about the room, quietly looking on, enjoying the fun, and poking one another on the ribs when anything particularly good takes place. The astonishment of the audience furnished them much merriment.

The musical manifestations witnessed by our informant were not as strong as they are said to have been at other times. He was told by persons in whom he placed confidence, that the spirits at favourable seasons will put a drumstick in a visitor's hand with a sharp blow. He feels the drumstick; he finds no hand upon it; he gropes about and touches no one; when suddenly the stick is wrenched from one hand and whipped into the other. He still finds no one on the other end of it, or anywhere about it. The facetious "King" sometimes plays a startling trick with his trumpet. He comes up to a visitor, puts said trumpet in the visitor's ear, and toots. The visitor feels of the instrument and finds nobody at the end thereof—while the tooting still continues. One incredulous gentleman, it is reported, tried to take possession of the "tooter," but, after a long tug, "King" got it away from him. Our informant, however, gives all this on hearsay.

He personally witnessed one thing though, which is not less wonderful. "King" ordered some phosphorus paper to be laid upon the table. This paper is prepared by rubbing phosphorus on it, and gives out the only kind of light which the spirits can endure. Any other light, they say, neutralises their power. Well, the paper was brought and placed upon the table. Our friend,

by request, took a seat at the table, and bent his head over the paper.

Suddenly a hand was poked in right under his nose. It was a ghastly looking hand, about the common masculine size (the spirits, it will be borne in mind, are only 28 inches high). Our friend, nothing daunted, took hold of it, and found it tough and warm like any other mortal hand. The hand did nothing but remain impassive in his grasp. Some waggish spirit then commenced humming on the "harmonicon" in the farther corner of the hut, under the beams. The hand immediately grabbed the phosphorus paper and flashed with it through the air to the spot occupied by the performer.

The noise was instantly stopped and the hand darted back again under our informant's nose. The music was then commenced in *another* corner. The hand bolted off again as before, snubbed the intrusive "harmonicon," and flashed back again in the same eccentric lightning fashion. The music was begun again under the table, and the hand bobbed under the table, and again choked off the annoyer.

Nothing more was heard of the "harmonicon" individual. The owner of the hand had probably strangled him to death. That little family quarrel having been settled, the hand came back, took up a pencil and wrote a communication on some general topic. As we have not seen the document, we cannot pronounce upon its literary or spiritual merits. The hand then disappeared and nothing more was seen of it. Persons who have witnessed its "doings" frequently, say that "when everything is just right" the hand moves about the room and "shakes hands" in a friendly way with every one present. Most folks are so astonished at the mysterious appearance and conduct of this isolated "flipper," that they haven't courage to feel of it very long. It is reported that one of the unbelievers retained hold of it, and sought to explore the mystery. He found that the hand terminated just above the wrist. It is said he was knocked down for his impudence, and no one has tried it since. The hand in other instances has vanished like air when too tightly grasped. But these latter "feats" (of "hands") our informant heard tell of only.

Among other singular things achieved by the "spirits" in their hut, are writing communications and painting in water-colours when no mortal is in the room. Our informant has a message from Bunyan and a picture of a "spirit car" said to be executed under those conditions. The car is pretty well painted, and looks like a cross between the Franconi's Hippodrome Chariot and the temple of Juggernaut. Mr. Koon makes no charge for the entertainment, but when people eat and sleep at his house, is not averse to receiving commensurate payment.

The "spirits" are so well pleased with the fun at Koon's that

they have ordered Mr. Tippey (living two miles from Koon's) to put up a log house also. He is now erecting it.

[It seems to us that this queer witch-work is worthy of a careful investigation.]

In a later number of my magazine, after I had visited Mr. Koon's extraordinary exhibition and become satisfied of its genuine, though very rude, rough, and backwoods character, suited to the primeval forests, the log huts, and their homely, honest inhabitants, and seen and read of many other things, I find the following paragraph:—

"Spiritualism claims to be a heavenly interposition in favour of human growth into new and higher conditions. The Sun and its system in their progress through eternal space seem to have come into a sphere of higher energy. It is as if the heavens were descending; or the earth were rising into a finer realm of thought and feeling. It is announced in our presence, and to us, that spirits whose home is in the heavens are working with a strong will, and with our imperfect modes of communication, to realise upon the earth the social harmonies of the higher spheres. This much we feel impelled to say to our friends, whether they have evidence or faith in the reality of Spiritual communications or not. In our next number we greatly hope to be able to give more definite information. If the movement, now in its first inception, shall progress according to its promise, there is a brighter hope for humanity in a speedy realisation than we have yet dared believe."

In the same number is the following—a portion of a letter to her friends by Mrs. Nichols:—

"During the past month I have had a very interesting experience in Spiritual manifestations; having become rapidly developed as a Medium, for seeing, speaking, and writing. Lest the uninitiated may not understand me, I will explain what I mean by these terms.

About two weeks since a young friend of mine, who I supposed was living in a distant city, appeared to me, I think, about nine o'clock A.M., and told me he was dead. I conversed with him, though I did not believe him dead. The next day we received a letter saying that he died five hours before I saw him. Since then I have conversed with him by raps, and the alphabet, by seeing and talking with him, writing for him by impression, and also mechanically, he controlling my hand.

When I see a spirit, it is as if I saw the person in a mirror, and when they speak there is no audible voice. The words come at times as if shot through my spirit, by a thrilling and delicious electricity.

The last month's manifestations have taken away all scepticism from me. I am no longer a believer and unbeliever, by turns, but the Spiritual world, and my friends there, are as much a reality as this world, and my friends here. I believe in myself as a Medium, as much as I do in my existence, and I am as ready to devote myself to the promulgation of this faith in Spiritualism as I have been to do good in other reforms.

I believe I have much to do as a Medium. (Two years ago I would about as willingly have been called a *sheep-thief* as a *Medium*.)

I do not see yet the manner of my future usefulness, but I believe I have a holy and beautiful work to do, which will be shown me from time to time—and in all honesty and humility I shall do what my hands find to do, knowing that my angels told me in a sphere of wisdom, goodness, and consequent power,—that living or dying I belong to the heaven of Freedom, Purity, and Love."

This is followed by an article entitled, "Spiritualism," which is full of such testimonies that I cannot withhold it from present-day readers.

SPIRITUALISM.

As we have introduced the subject of Spiritualism or the phenomena of communication with intelligent beings, whose existence is not generally recognised by our senses; as one of the editors has admitted the long conscious fact that she is to a certain extent a medium of such communications; as we have both examined the matter with a conscientious desire to discharge our duty respecting it; as the writer, moreover, far from being credulous or imaginative, is, according to his own self-consciousness, a man of science, and a philosopher of the most positive school, it seems proper that we should give some general statement of the actual phenomena, or existing facts of modern Spiritualism, for the benefit of all candid persons who may wish to know the truth.

It is now five years since the attention of the public was called to physical manifestations purporting to be produced by the agency of departed human spirits, by the aid of mediums, or persons of such peculiar organisations, as to enable spirits to act upon sensible matter. These manifestations are by rappings, or the production of peculiar explosive noises; by the tipping or moving of tables and other articles; by ringing of bells, or playing upon musical instruments; by the forcible raising and carrying of light or heavy bodies; by writings, either by the hand of an unconscious medium or without such aid; the contact of invisible hands; and generally by the manifestation of such intelligence as is commonly supposed to belong to disembodied spirits.

The editor of one of our exchanges, the name of which we have

lost, in giving his adhesion to Spiritualism, makes the following statement, which we give as a condensed report of a pretty thorough investigation.

He avers that "he has seen tables move about in the area of a circle, without human touch or agency. He has seen them beat time to vocal music by rising up and beating the floor with the legs, when they were untouched by anybody or anything. He has seen a guitar placed on the floor, under a table, around which five persons were sitting, whose hands were all on the table, and whose feet were all booted, not one of whom could play a tune of any kind on this instrument; and he has heard that guitar, under these circumstances, play second parts to more than twenty pieces of vocal music, sung by the circle, in one evening. In all these instances, the leading vocalist would call for the key note, and it would be instantly given by the invisible artist, with an unerring twang of the instrument. He saw, at a sitting not long since, a tumbler of water move from a mantel shelf, where it was standing by the side of a pitcher, and emptied on two young ladies, who were seated near by, and the empty tumbler rolled down their dresses, upon the floor, without injury; no person at the time being within six feet of it. A minute or two after this, at the request of one of the company, the pitcher came down in the same manner, emptying the whole of its contents over the two young ladies, and then sliding gently down upon the floor without fracture. He has seen a lady who was sitting in a circle, with a child in her arms, taken up, without visible hands, turned around whilst suspended in a sitting posture, and set upon the table, with the child still in her arms. He has seen a piano of the heaviest kind lifted entirely clear from the floor, with the hands of four persons lying flat upon the top of it, which made it heavier instead of lighter. All these manifestations of Spiritual power and action he can prove by many witnesses of the highest moral standing."

Similar statements could be given from ten thousand honest and credible witnesses. The facts in the case are proved by an accumulation of testimony, perfectly overwhelming. We have before us a thick pamphlet published by Bela Marsh, of Boston, entitled "New Testament Miracles and Modern Miracles: The comparative amount of evidence for each: The nature of both: Testimony of a hundred witnesses. An essay read before the middle and senior classes in Cambridge Divinity School, by J. H. Fowler." In this pamphlet we have collected the names and residences of one hundred persons, many of them widely known, and of entire respectability, as witnesses to the most remarkable facts of Spiritualism.

Omitting the portion of this essay devoted to the New Testament Miracles; we give a brief review of the phenomena which can be proved by the testimony adduced in such abundance.

Seven witnesses, at 28 Elliot Street, Boston, saw a table raised from the floor four times, upset, and turned over, a bell carried away without visible hands. In Pittsburgh, nine witnesses, two of whom are known to us, testify to seeing a case knife thrown several yards from a mantel; a book violently thrown from a stand against the wall; other articles thrown about while a loud muffled knocking jarred the whole house.

Eight persons in Springfield, Mass., saw a table raised two feet from the floor, and held there in mid air with a waving motion; a dinner bell was rung many times and with violence, no person touching it; persons were touched with it, and time beaten to music; clothes pulled, handkerchiefs knotted, and the persons touched with a soft, delicate, elastic, yet powerful grasp. This was in a full light, and as these eight witnesses believe, without the possibility of deception.

In the same place four witnesses testify to the movements of a table with three persons seated upon it; a trembling of the whole room by seeming concussions, and the manifestation of intelligence.

Two witnesses at Athole testify to a lady, Mrs. Cheney, being raised out of her chair, and sustained in the air, without visible support. Her hand was first seen to be raised, and her whole body followed it.

Rev. A. Ballou gives the names of eight persons, as witnesses to having seen and felt the manifest presence of a departed spirit.

Dr. Buchanan testifies to a medium, in 1852, ignorant of French, speaking in that language and predicting the war now existing in Europe.

J. B. Wolf, of Wheeling, Va., also testifies to a child speaking German, and to the moving of articles of furniture. There are many witnesses to such facts as children being taught to read, write, and perform on musical instruments, as they aver, by the spirits of departed friends.

There are numerous testimonies to the healing of diseases, by what are called healing mediums.

Wm. Lloyd Garrison testifies to a variety of convincing manifestations, purporting to have been made by the spirits of Isaac T. Hopper, and Jesse Hutchinson. Communications were rapped out, time beaten, limbs handled, a bell rung, and a cane caused to crawl about the floor like a serpent, and autographs written by unseen hands.

Adin Ballou states that he has seen invisible agencies take a common pencil, no one touching it, and write their names on a sheet of paper.

Senator Simmons, of Rhode Island, testifies to the name of his son being written under his eye, by a seemingly self-moving pencil.

Rev. D. F. Goddard, of Boston, says, "I have repeatedly seen

my own table, in my own room, raised, tipped and moved about the room, as if a strong man was there at work. Also a piano-forte played upon in the same way, without mortal contact, producing most beautiful music—an ocean piece, in which a storm was succeeded by a calm." This was in the presence of several persons who will testify to the facts.

Nine persons in New York, most of whom are well known to us, testify to the following facts:—

"Persons at the circle have been unexpectedly turned round in the chairs in which they were sitting, and moved to and from the table. Chairs and sofas have suddenly started from their positions against the wall, and moved forward to the centre of the room, when they were required in the formation of the circle. The persons in the circle have each successively lifted his own side of the table, and the invisible power has raised the opposite side correspondingly. Occasionally the spirits have raised the table entirely, and sustained it in the air, at a distance of from one to three feet from the floor, so that all could satisfy themselves that no person in the flesh was touching it. Lights of various colours have been produced in dark rooms. A man has been suspended in, and conveyed through the air, a distance of fifty feet more. Then, communications have been given in various ways, but chiefly in writing, and by rappings through the ordinary alphabetic mode."

Communications were spelled out in Spanish and Hebrew. Four of the witnesses to the above facts are physicians; and all persons of entire credibility. They certify also to the genuineness of written communications in Sanscrit, Arabic, Hebrew, Bengalee, Persian, French, Spanish, Malay, and Chinese, through a medium who knows no other language than English.

We have personally examined some of these manuscripts, and have no reason to question the truth of the statement of the manner in which they were written, except its unusual character.

Dr. Dexter, in his account of the manifestations in his own family, his little child being the medium, says:—

"There was no kind of evidence but what was presented. The secret thoughts of my heart were read as if they had been written on my face. Secrets, known only to the dead and myself, were revealed to me, when there were none present but the medium. Events, occurring even at the distance of a thousand miles, were told to me while they were taking place, and afterwards were corroborated, to the letter, by individuals who were active agents in the transactions.

"Facts relating to my own actions were predicted months before, they took place. I have listened to the most elevated thoughts, couched in language far beyond her comprehension, describing facts in science, and circumstances in the daily life of

the spirits after death, which were corroborated, fact by fact, idea by idea, by other mediums, with whom she was entirely unacquainted, uttered by a little girl scarce nine years old!"

He says further:—

"I have heard an illiterate mechanic repeat Greek, Latin, Hebrew, and Chaldaic. I have been present when a medium answered my questions in the Italian language, of which she was ignorant, and also uttered several sentences in the same language, and gave the name of an Italian gentleman, of whom she had never heard, but who was, when living, the friend of one of the party at the circle.

"It was not till after I had become a writing medium, *against my will and determined efforts to the contrary*, that I yielded an implicit faith in the truth of spiritual intercourse with men. After the concerted and continued attempt to impress me had passed over, I refrained from visiting circles, and thought, by staying away, I might be free from any impression. On the contrary, my own arm would be moved while I was asleep, and awake me by its motion.

"During the time I abstained from sitting in any circle, *I was twice lifted bodily from my bed, moved off its edge, and thus suspended in the air.*"

Judge Edmonds testifies to the following facts, which he avows he can prove by numerous witnesses. He says:—

"I have known a pine table, with four legs, lifted up bodily from the floor, in the centre of a circle of six or eight persons, turned upside down, and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have seen a mahogany centre-table, having only a centre leg, and with a lamp burning upon it, lifted from the floor, at least a foot, in spite of the efforts of those present, and shaken backward and forward, as one would shake a goblet in his hand. I have known a dinner-bell, taken from a shelf in a closet, rung over the heads of twelve or fifteen persons in the back parlour, and then borne through the folding doors to the further end of the front parlour, and then dropped on the floor. I have known persons pulled about, with a force that it was impossible to resist; and once, when all my strength was added, in vain, to that of one thus affected. I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were, at least, a dozen people sitting. Yet no one was touched, and it repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs. This is not a tithe, nay, not a hundredth part, of what I have seen of the same character. At the same time, I have heard from others whose testimony would be credited in any human transaction, and which

I could not permit myself to disregard, accounts of still more extraordinary transactions; for I have been, by no means, so much favoured in this respect as some.

"Intelligence was a remarkable feature of the phenomena. Thus, I have frequently known mental questions answered—that is, questions merely framed in the mind of the interrogator, and not revealed by him or known to others. Preparatory to meeting a circle, I have sat down alone in my room, and carefully prepared a series of questions to be propounded; and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when I knew that no person present knew that I had prepared questions, much less what they were.

"My most secret thoughts—those which I never uttered to mortal man or woman—have been freely spoken, as if I had uttered them.

"I have known Latin, French, and Spanish words spelled out through the rappings: and I have heard mediums, who knew no language but their own, speak in those languages, and in Italian, German, and Greek, and in other languages unknown to me, but which were represented to be Arabic, Chinese, and Indian, and all done with the ease and rapidity of a native.

"I have seen a person who knew nothing of music, except a little that he had learned at a country singing-school, go to the piano and play in perfect keeping, as to time and concord, the several parts of an overture to an opera.

"When I was absent, last winter, in Central America, my friends in town heard of my whereabouts, and of the state of my health, seven times; and, on my return, by comparing their information with the entries in my journal, it was found to be invariably correct.

"I went into the investigation originally, thinking it a deception, and intending to make public my exposure of it. Having, from my researches, come to a different conclusion, I feel that the obligation to make known the result is just as strong. Therefore it is, mainly, that I give the result to the world.

"J. W. EDMONDS."

Gov. Talmadge testifies to a series of communications from the spirit of John C. Calhoun, and to physical manifestations, of an equally marvellous character to any above related. He, a large heavy man, sitting on a heavy table, it was raised from the floor six inches, and then suspended in the air.

But it seems useless to accumulate testimony, when a few clear, well authenticated, or actually proven facts are as good as a thousand.

Admitting the facts, how are they to be accounted for? Shall we accept their own explanation, or find one for ourselves?

Uniformly, the intelligent force which produces these manifestations declares itself to be the spirit of some deceased person,

generally a relative or friend of the witness, and able to give certain evidences of identity.

If we reject this statement, what other have we? Is it the medium? How is it that thousands of persons—men, women, children, infants sometimes—have become suddenly gifted with the powers ascribed to the magicians or demons? This idea is utterly untenable. We know the mediums to be incapable of producing a tithe of the phenomena. Is it electricity? A mere force has no power for such varied, peculiar, and intelligent manifestations. You may as well say it is light, or gravitation, as electricity. Is it all a delusion or hallucination? The number and character of the witnesses, and often the nature of the phenomena, render this impossible. Where tables are dented and broken, or manuscript written, the evidence is preserved, beyond any probable hallucination or psycholisation.

The theories of Dr. Dodds, Professor Playfair, the Buffalo doctors, etc., do not at all explain the phenomena.

There is no reasonable explanation or hypothesis, but the one given through the manifestations themselves; and we submit that this ought first to be proved false, before a more or equally improbable one is accepted as true.

We have of late spent many hours with mediums, and it seems as clear to us that we have conversed with intelligent, invisible agents, purporting to be the spirits of persons we have known, as if we were to sit down by a telegraphic machine, and get responses from a friend in Boston.

What is the object or use of these communications? Let us take the testimony of the Spirits themselves. A spirit, or invisible force representing itself to be John C. Calhoun, says—“*It is to draw mankind together into harmony, and convince sceptics of the immortality of the soul.*”

At another time and place, what was believed to be the spirit of the late W. R. Channing, in answer to the same question, said—“*To unite mankind, and convince sceptical minds of the immortality of the soul.*”

Harmony here; immortality hereafter! Shall we ask for more important uses?

Since the above was written, we have received the following. We could give no better testimony to the facts alleged:—

“Dear Friends, Editors, and Readers,—A few days since we had the company of a most worthy friend, who lives at Dublin, in Indiana. His name is Jonathan Huddleston, and all those who know him place his veracity and his good judgment on a par with the best persons in this country. He was returning from Athens county in this State, where he has been to witness the

marvellous things going on continually at the room built by order of the spirits, and by our zealous friend of the spirits, J. Koons.

"As friend Huddleston sat by the fireside, and related the things which he had seen and heard, I was reminded of what is recorded of the Queen of Sheba, after she had made a visit to her friend Solomon of her day.

"He had actually seen the spirits with the natural eye, and conversed with them, face to face, as one friend talks with another. He had with him a very sensible and well written communication, which was written in his presence—and he himself saw the 'spirit hand,' as it clothed itself with visible substance; saw it take up the pencil, and write with astonishing rapidity.

"I have not a shadow of doubt touching the truth of these things. I have myself witnessed much of the intercourse of the inhabitants of the two worlds (I mean those who have passed the change called *death*, and those who yet retain the first external body, as you and I do). Many may laugh, or scoff at the idea of these things being possible. To such, I say, enjoy your ignorance rapidly now, for the change called *death* will soon overtake you, and then you shall see what you shall see.

"With best wishes, I remain your friend, and the friend of *perpetual change* in opinion, so long as light and truth keep brightly shining to beckon us on toward the glorious millennium of 'Peace on earth, and good will to all mankind.'

"VALENTINE NICHOLSON.

"Harveysburgh, Warren County, Ohio."

What is the duty of sensible men with respect to such a matter as this? Can these statements be ignored much longer? Can Spiritualism be treated as a delusion, "humbug," an epidemic; or, as our "orthodox friends" insist, as of satanic agency? We perform *our* duty, in bringing these statements, and the nature of the evidences by which they can be sustained, to the knowledge of all our readers. If any one of them can either disprove the facts, or explain them upon any more reasonable hypothesis than the one given by the spirits, we shall gladly accept testimony or explanation. But until the evidence is destroyed, or the facts explained in some other way, we shall believe in the simple, straightforward, and to us reasonable averment of our friends in the higher spheres of being, that, interested in us and our progress, they have found, and are using, the means of assuring us of their existence and sympathy.

We have heard of frivolous manifestations, and false communications; but we have also heard of those that were most solemn and truthful. In our experience they have seemed of great wisdom and use, such as highly developed and far advanced intelligences living in a heaven of loving freedom and transcendent light may give to us who grope amid the darkness and despotism of our earthly home.

T. L. N.

THE GLASGOW TRANCE-PAINTING MEDIUM.

PRESENTATION OF A TESTIMONIAL.

A SOCIAL MEETING was held under the auspices of the Glasgow Spiritualists' Association, on the evening of the 11th September, for the purpose of presenting Mr. David Duguid with a testimonial, in acknowledgment of his long and valuable services to the cause of Spiritualism. The meeting was held in the Carlton Place Hall, and was attended by a goodly number of sympathisers with the object of the gathering. Mr. J. J. Morse occupied the chair, while on his right and left sat Mr. Robertson, President of the Association, Mr. Duguid, Mr. H. Nisbet, and Mr. Robert Harper, of Birmingham.

In opening the proceedings, the Chairman, in eloquent terms, alluded to the occasion of their meeting. He was younger in the movement, he said, than some of those on the platform, yet he would yield to none in the respect and admiration he entertained for Mr. David Duguid as a man and a medium. None knew so well what it was to fight the battle of mediumship as those who had passed through it. How often was it the case that the very life of the sensitive medium was eaten out of him by the querulous remark, or the suspicious glance, of a conceited onlooker. All mediums had more or less of this to endure; and Mr. Duguid knew, better than anyone, the sore trials he has had to bear for now nigh twenty years. But it was satisfactory to know that his name had gone abroad over the world, as a man and medium of the strictest integrity.

Mr. Harper spoke very warmly of the career of Mr. Duguid, and said that whatever else might be said in praise of him, he was above all an honest man. Notwithstanding the cold criticism of a too smart world, there is in the book called "Hafed," the clear potential elements of honesty all through—a wonderful book, when we know the man and read the book. Though many mediums will stand high in the history of Spiritualism, the name of the painting medium of Glasgow will take no hindmost place. I have sat (said Mr. Harper) in his circle over a score of times, and paid nothing; and while I have paid considerably to sit with other mediums, and have been sometimes more than doubtful of the things I saw, I have carried away with me from Glasgow rare gems done, through Mr. Duguid's mediumship, without contact of human hands. I have exhibited these, stating the conditions under which they were done, and these little card-paintings and drawings told a powerful tale at many a public debate in Birmingham, and were looked upon by many as big facts. I have seen these card pictures done in light, good

enough to let me see the card lying on the table—the torn-off corner being in possession of my wife all the time; the gas was turned up, and on that card was a picture in oil-colours that was not there a minute before. I have seen this, and a hundred other manifestations. These direct card pictures, given freely to visitors, have been carried away to all parts of the world. Mr. Nisbet, who has stuck to this thing with a marvellous persistency, peculiarly British—especially North British—holds on by his gifted friend, and they don't mean to give up. Hundreds of people all over the country have, through the ministry of Mr. Duguid, been made to realise the great fact of a soul world; people who never had had the fact brought home to them under the ministry of men who assume to be spiritual guides.

The Chairman, in a few appropriate and humorous remarks, called on Mr. Nisbet, who said that he felt bound to say something on the present occasion, notwithstanding his well-known habit of evading platform duty. He said that, after such addresses as they had listened to, he saw no necessity for him to give more than a brief statement of facts in connection with the rise and progress of Mr. David Duguid as a medium. Some time (said Mr. Nisbet) in 1865, I, along with our friend, witnessed some spiritual manifestations in the house of Mr. Whittaker, chief designer in Messrs. Wylie & Lochhead's, which resulted in trying the thing for ourselves at my own fire-side. We had not long to wait, for at the first sitting we had very striking evidence that there was "something in it." We continued night after night, and in a few weeks we had two full-fledged mediums developed—first, one of my daughters, and then Mr. Duguid. The one helped the other, as will be seen in the account given in my Introduction to the volume, "*Hafed Prince of Persia*." The first painting séance, open to visitors, took place in my house on the 8th June, 1866, and from that date onwards, the sittings were continued twice a-week, till February, 1868; and on reference to my 1st volume of MS. Records, I find we had admitted 660 visitors to witness Mr. Duguid painting in trance. At times we felt the pressure rather great, and occasionally we had to turn visitors from the door. Then, to the great disgust of the medium, a war of words arose in the newspapers, which had the effect of increasing the requests for admission. Our friend here did not at all relish the appearance of his name in the papers—even when accompanied by a warm eulogium. Thereafter we restricted visitors to once a-week. These were from all classes in society. We have had peers of the realm, magistrates, ministers, lawyers, doctors of medicine, professors of universities, artists and actors, merchants, and indeed people of every grade, not only in Glasgow, but from every quarter of the world. I calculate that not fewer than 4000 persons have, during these seventeen years, been freely admitted to witness Mr.

Duguid at work in the abnormal state. In addition to the scores of large and small pictures painted in trance, about 900 *direct* paintings and drawings have been executed, and given away to visitors, so that, being shown to others, they might be the means of creating thoughtful inquiry into Spiritualism. This was the end purposed when the direct cards were first given to us by the spirit artists. At an early period of the medium's development, I was told by our spirit friends that all kinds of phenomena could be produced through him, and that in due time we might look for such. That promise has been fulfilled in the production, now and again, of a variety of spirit-manifestations; but we were told, at the same time, that they would not continue to use the medium except for trance-painting and communications in trance, which are the chief features in Mr. Duguid's mediumship. About fourteen or fifteen years ago, he was controlled by the spirit of an ancient Persian—"Hafed Prince of Persia," who, up to the present time, has given a multitude of communications. Other spirits have also controlled, and contributed their quota. The communications have been for six or seven years regularly reported by Mr. Garriock, and would now form two or three volumes, such as that already issued to the public—I mean the book, entitled, "Hafed Prince of Persia." These records comprise a vast number of answers to questions—Addresses on a variety of subjects—A History of Persia, given by spirits living on the earth in pre-historic times, through Hafed—The Missionary travels of Hermes and his band of evangelists in Abyssinia, Arabia, Northern Persia, and Asia Minor—The Life of "White Star," an ancient American, who lived 5000 years ago—The Story of "Little Bear," a Red Indian—The Life and Missionary Travels of the Brahmin (who was brought back to life by Jesus) in India, Tartary, China, Japan, etc.—The Evangelistic labours of the Two Brethren sent out by Hafed from the Church in Persia—The Story of a Scottish Priest, living in the reign of James III.—Life of Sir John Hawkins, the contemporary of Drake—Ghost Stories given by the spirit of an English Chemist of the 18th century—The experiences and persecution of a French Huguenot—Earth experiences of Ruisdal and Jan Steen, the Dutch painters, etc., etc. By this enumeration, you will be able to conceive the amount of labour Mr. Duguid has gone through during these years, and on behalf of the cause with which we are identified. It was in consideration of this, that a zealous friend of the movement suggested the getting up of a testimonial to Mr. Duguid. The appeal was made by circular to a number of friends, but became public by certain of them getting it inserted in our weekly Spiritualist papers free of charge. I regret that the response to this appeal has not been up to our expectations. And now, Mr. Duguid, I have very great pleasure in handing you this cheque for thirty pounds, as a small

acknowledgment, on the part of the subscribers, of their indebtedness to you for your lengthened and unwearied work on behalf of our noble movement. Before sitting down, I have to say that, in order to secure the presence of Messrs. Morse and Harper, as a representation of English friends on this occasion, the meeting was announced before receiving all the subscriptions promised, and that I expect to have the pleasure of adding to the cheque four or five pounds.

Mr. Duguid said—He did not know how to express, as he should do, the feelings of his heart, for all that had been said of him, and done for him. He felt, as it were, tongue-tied, and could only express his deepest thanks for this mark of approbation.

Mr. Thos. S. Garriock, in a few pithy sentences, added his testimony to the genuine character of Mr. Duguid as a man and as a medium. He had been a member of the circle which met in Mr. Duguid's house, for eight years, and he was in a position to say that he had never come across a man so unselfish, so obliging, so unassuming, so thoroughly to be trusted, as Mr. Duguid. Time would not permit to tell a hundredth part of what he had seen. He then briefly referred to the direct voice, the materialised forms, etc., and concluded by paying a high compliment to Mrs. Duguid for her courtesy and kindness to visitors.

Mr. Morse was then controlled by "The Strolling Player," who, in his well-known pungent style, gave good and wise counsel to all and sundry. Thereafter, Mr. James Robertson, in a few neat and pertinent words, bore testimony to the upright and trustworthy character of Mr. Duguid; after which he alluded to the kindness of Messrs. Harper and Morse on this and other occasions, and the proceedings (which had been greatly enlivened by songs and recitations from Messrs. Barker, Munro, Harper, Donald, and J. R. Nisbet) were brought to a close.

One of the best known and cleverest Spiritualists in London writes to Mr. Nisbet:—"I am much pleased with THE SPIRITUAL RECORD. In contents and appearance it is creditable to all concerned." "LIGHT" and "THE BANNER OF LIGHT," in England and America, have given it the most cordial recognition. Our readers can see that we are not sparing labour or expense in making it what we think it ought to be, and—well, we shall be glad of any help they can give in making it more widely known. It strikes us that it would not be a bad way for each one who can afford it, to buy two copies—one to keep, and one to send on its travels, each person receiving it to send it to another, and so on as long as it would last. Write—"Read, and pass on," on the cover, and see what will come of it.

EDITORIAL NOTES.

We think our readers will agree with us that the illustrations of this number of the *Record* are of a very remarkable character, considering the manner of their production. That they lose something of the soft, flowing beauty of pencil drawings in the wood engravings is unavoidable—but that such drawings should be made in the confined, darkened space between two slates, or in total darkness, with the attested verity of the signatures, is surely a marvel which can have but one reasonable explanation. In the absence of any possibility of fraud, what is left? Proof positive of the existence of a force, intelligence, and individuality able to do the work. Dr. Nichols, we are authorised to say, will be pleased to show the original drawings to any one who cares to call at his residence, 32 Fopstone Road, South Kensington, to see them.

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Dr. Newton, the American healing medium, whose visit to England some years ago many of our readers will remember, has left this sphere of labour at the age of 73. He was a potent healer, and his home was richly ornamented with the crutches and canes, votive offerings, of people who came to him cripples and went away cured. It is pleasant to learn that he was as good and kind as he was gifted. He used his gift freely, and the offerings he received from the rich he so freely distributed to the needy, that the balance was not seldom against him. This surely is not a note of quackery. Those who deceive are not likely to be so charitable.

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Cromwell F. Varley, the celebrated electrician, has also laid aside his earthly form. A more thorough practical man of science and skilful inventor there could scarcely be. Varley knew whatever could be known of matter, force, and life, and he examined the phenomena of Spiritualism with the same care that he made his remarkable researches in electric action and telegraphy. Of course, he was a Spiritualist, as every really scientific man is, who gives the matter a fair—that is, a thorough scientific examination; for it is as certain as any fact in nature that no man of sense and knowledge ever has or ever can examine the facts of Spiritualism without being perfectly convinced of their reality. What opinions

one may form in regard to them is another matter. Of the fact of the existence of disembodied beings—intelligent forces, if you prefer to call them such, professing to be human individuals, and having human thoughts and feelings—there is now abundant evidence to convince every man of science, or of common sense.

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The *N.B. Daily Mail* is said to belong to, or to be the organ of Dr. Cameron, M.P., the advocate of calf-to-calf vaccination. England does not send doctors to Parliament—Scotland sends two, one of whom may also be a gentleman; which assuredly the responsible editor of the *Mail* is not, if he endorses the "Literary Note" which appeared in a recent number. This discordant note begins,—

"ANOTHER DAUGHTER OF WILLIAM HOWITT.

"While the unmarried daughter of William Howitt writes from Tyrol to say that she has joined the Roman Catholic Church, in the full persuasion that salvation is not to be found anywhere else, his married daughter, Mrs. Anna Mary Howitt-Watts, contributes to the *Spiritual Record* for September an extraordinary tale of how friends of hers were 'delivered from impending danger' by an angel!"

After quoting portions of the narrative of Mrs. H. W., it says,—

"It is to be feared that the daughters of William Howitt are both wanting in common sense; and while the one has gone to Rome, the other has become a Spiritualist, finding pabulum in such silly stories as this about the angel."

Considering that all English and Scottish people a few centuries ago were Roman Catholics—that many have so remained; that hundreds, thousands perhaps, and among them men and women of eminent position and ability are converts, is it seemly to call a most amiable and talented daughter of William Howitt silly because she has accepted the faith in which her ancestors lived and died? And is it a proof that Mrs. Anna Mary Howitt-Watts, well-known as artist and author, is "wanting in common sense," that she believes in Spiritualism, like her father and mother—like their friend Robert Chambers, like the Earls of Crawford and Dunraven, like Wallace, Crookes, Zöllner, and scores of as sensible and scientific men as exist in Europe or America?

It will not do, Dr. Cameron. You do not show your good sense by writing such stuff, or employing a man who can. Calf

lymph, if you like ; but give us something better than this in criticism.

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The Spiritual Offering, published at Ottumwa, Iowa, U.S.A., is bright, clear, progressive ; but why a Spiritualist paper should make opposition to the Roman Catholic Church a special feature, we cannot see. Is it good policy to oppose any religious denomination ? Is it not better to find and acknowledge what is good in every religion ? Is it not a fact that the history of the Roman Catholic Church embodies more Spiritual manifestations than that of any religious body we know of ? Are not the great body of Roman Catholics as honest and as sincerely religious as members of other denominations ? Is any man or woman more likely to be a thief, a drunkard, a victim of sensuality and vice, for being a Roman Catholic ? These are the questions to be answered before any form of religious worship is condemned. Other things being equal, is the average Roman Catholic worse than his neighbours of other religions or of none ?

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Or look at the matter in another way. If a religion is bad, demoralising, and corrupting in its nature, then the more thoroughly a man follows his religion the worse he should be. Is a Roman Catholic who practises his religion and frequents its sacraments, more likely to be immoral and dishonest than one who does not ? Every religion should be judged by its influence on those who not only profess but practise it. If a religion really makes men worse, those who have the most of it, or are most thorough in its observance should be most demoralised. As far as we can see, most of the religions we know much about really tend to make people better. Our ancestors for many centuries were Roman Catholics, and we cannot see that those who were considered the best Catholics were therefore the worst men or women.

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Catholics have persecuted, no doubt, but where is the powerful religious body that has not ? Luther was a terrible despot, and caused a long religious war in Germany. Calvin burnt Servetus. There were Huguenot as well as Catholic atrocities in France. Elizabeth was as cruel a bigot as her sister Mary. There were persecuting Puritans in England and in America. The spirit

that lighted persecuting fires may blaze in the columns of a newspaper, but we should like to see Spiritualist papers tolerant, charitable, and wise. Surely they ought to set the world and all its religions a good example. Let bygones be bygones. Let the dead bury their dead. The lesson of Spiritualism is peace and love.

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Mr. Gerald Massey is satisfied by his researches in India and Egypt, that all the primitive races were believers in the spirit-life, and as he holds to the doctrine of development, he is obliged to believe that this idea either grew out of the constitution of man, or was the result of observation—that is, that spiritual manifestations began very early in human history. Finding signs of such a faith at a very early period, he asks, How could men have got such a belief but by a direct revelation?

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Since men of all religions, and all sects of Christians, are Spiritualists, why quarrel with their particular varieties of belief? All Christians believe in the continued existence of the human spirit. Even our friends who teach conditional immortality hold that some—they and their friends—will live forever. The only differences are as to the state of the departed, and the earthly conditions that may affect that state.

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Calvinism, in some of its phases, may not seem an amiable doctrine. It may be difficult for some persons to accept the theory of baptismal regeneration, or to reconcile a belief in the infinite mercy, or even the infinite justice of God with the eternal perdition of any spirit, human or angelic. The fact remains that millions of men, through long periods of time, have held, and in some degree acted upon, these beliefs. It seems to be in the order of nature that they should hold them. Even those who hold the golden rule, "Do unto others as ye would that others should do to you," believe also that God, "whose mercy endureth forever," will eternally punish, according to Calvinism, those whom He has eternally destined to unbelief and its consequences.

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It is useless to quarrel with people who hold these doctrines—useless perhaps to discuss them. They are beyond the domain of reason. Those who believe such things believe also that it is

wrong to reason about them. Such notions of Divine Justice may be left to gradually die out of the minds of men. Men create gods for themselves in their own images. A benevolent man worships a benevolent deity. A reasonable man must believe that God will do as He would be done by—that, in spite of all appearances to the contrary, the Judge of all the Earth must do right. That we suffer the natural consequences of wrongdoing may not be unmerciful. In this life even the sins of ignorance are severely punished in their natural results. It may be that this reign of law goes far into the future; but it is reasonable to believe and entirely trust that all is, and forever will be, *for the best*.

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There is evidence that clergymen of various denominations are waking up to the possible advantages of actual, factual proofs of the reality of a life beyond the grave. The Rev. Joseph Cook has written and preached about it. The Rev. Henry Ward Beecher declares that he has conversed with his father, the Rev. Lyman Beecher since his death. Rev. Mr. Haweis has been preaching upon the verity and uses of spirit manifestations in London. They have been discussed in a Church Congress. *The Rainbow*, the organ of the *Immortality Company, Limited*, admits the facts, but holds that they are diabolical. Some Roman Catholics do the same—rather, all Catholics are Spiritualists of course—but some of them are not ready to allow that there can be any *good* spirits out of the visible Church. This, however is not the true Catholic doctrine. All well-informed Catholics hold that the soul of the Church is much larger than its visible body, and that in that soul are an infinite number of good people who are truly Catholics without knowing it.

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“Little Danny Cox,” whose spirit appeared in one of Home’s séances with the Earls Dunraven and Balcarres, was a beautiful boy, the son of Mrs. Cox, who kept a hotel in Jermyn Street. He may have been named for Home, who, we know, was very fond of him, and sorry, at least for his mother’s sake, to have him become a spirit so soon. But is Danny Cox sorry?—that is the question. As he left this life by no fault of his own, probably his only regrets were for those he left, or did not leave, behind.

"What is the use?" we are sometimes asked. Many years ago we got the answer. A man was plunged into grief and despair by the sudden death of his beloved wife. He had no faith in a continued existence—no belief of any life beyond the grave. We sat beside him in a Spiritualist *séance* when he, an utter stranger to the medium, and to all present, got an unmistakeable, unquestionably genuine message from his wife, most tenderly assuring him of her life and her love. Every joyful tear that rolled down his cheeks was an answer to the question—"What is the use of Spiritualism?" It has brought the hope, joy, certainty of immortality to millions.

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There are some who declare that they not only have no belief in another life, but no desire for it, and that they would not accept of immortality if it were offered them. It may be uncharitably to say such persons are conscious liars. Having adopted the belief that death ends all, they make the best of what is, and having no hope, they try to have no desire for anything beyond. They have abandoned "the pleasing hope, the fond desire, the longing after immortality," and some—a very few, go farther, and whenever the life that is gets uncomfortable, they put an end to it. This is consistency, and a convincing proof of the reality of unbelief. Every man who thinks this life is all, and is not worth living, should get out of it. Those who hope, or believe, or, still better, know there is a life beyond, will bear with patience the needful preparation.

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It is very pleasant to read of the Annual Camp Meetings of Spiritualists in the American papers. They are held every summer all across the Continent, from Maine to California, and attended by many thousands. Our English climate will not admit of Camp Meetings, except for soldiers and sportsmen. We have known two dry summers in England, and this year we found perfect weather for five weeks by the sea—but this is a rare felicity. This, however, is what we might do. Spiritualists might select some place of resort every year, where they could hold meetings out of doors or in public halls, and where mediums might give public and private *séances*. We could gather at Brighton one year, next at Scarboro', next at Southport, say, and so on, getting recreation, and doing some good missionary work at the same time.

And this also is worth considering. Feeling what a knowledge of the facts of Spiritualism has done to make our own lives better and happier, have we not a *duty* to make them known to others? It may be said, as it has been by a medium tired of the trouble of giving séances, that it don't matter so much about people knowing the reality of Spiritualism, because they will soon find it out for themselves. Yes, but surely this life, and a knowledge of the truth in it and for it, is of some importance. We hold that upon every matter it is best to know the truth, and that we cannot know it too soon nor too much of it. Truth is the one thing best worth living for, and, if need be, dying for. We should therefore like to see mediums more heroic, and Spiritualists more appreciative of the value of the truth and more devoted—more benevolent—more humane in making it known to others.

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Mr. Gerald Massey's first lecture at St. George's Hall had a good attendance for the season, when the entire world of fashion is out of town, but it showed what a trouble it is to have too full a mind and what a perilous thing to crowd fifty thousand years of human history inside of two hours. It seemed to us that one-tenth part of the most telling facts, with more space for deductions, would have made a more effective lecture—more easily comprehended and better retained.

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A good lecture should be like a good dinner—consisting of a few dishes, well selected, skilfully prepared, and elegantly served with music and flowers—or wit and anecdote. Mr. Massey has plenty of wit and poetry, but his lectures are overlaid with learning. He knows too much—or he is too anxious to tell all he knows, which certainly cannot be done in two hours.

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There is no doubt that all religious doctrines and ceremonies, and the funeral customs of ages, point to a very ancient and universal belief in a continued existence. All religious symbols have that meaning. And as there can be but one cause for universal belief, Mr. Massey holds that spiritual manifestations have been coeval with the development of humanity. How else account for the belief in a future state of existence in Egypt, India, China, America, and even in Australia. Everywhere as soon as man

came to be man, he in some way got the belief that his spirit would live after the death of the body.

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Mr. Massey closed his too long and ever so-much too learned discourse with an anecdote—a little fact in his own experience. The moment he began it everybody woke up and intently listened. It was of a small, bad tempered dog that barked viciously at any one who made a rapping noise, which the children often did to vex him. But one day they had a séance in the house at which there were plenty of loud raps or heavy knocks upon a table. The dog was present, and all expected to see him go into a fury of noise. No, he stood perfectly mute, every hair on end, gazing wildly at the table from which the sounds proceeded, and seeing with affright and awe, Mr. Massey believes, the spirit that made the sounds.

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If Mr. Massey's nineteenth century dog could see a spirit, it seems highly probable that primitive man, living in Egypt fifty thousand years ago, may have had a similar experience, and that primitive religions, consisting of reverence for the reproductive powers of nature, may have also embodied the possible, or conditional immortality of the soul. We shall read Mr. Massey's books—and we shall try at least one or two more of his lectures. It is impossible that they should be as learned as the first, and they will therefore probably be proportionally—perhaps progressively—all the more interesting.

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After Mr. Massey's lecture at St. George's Hall at 3 o'clock, Dr. Nichols gave one at 7 at the Cavendish Rooms, Mortimer Street, before the Metropolitan Spiritual Lyceum, on "*Ghosts I have got acquainted with*,"—a selection of a few of the most striking of the Spiritual observations and experiences of the past thirty years. Of course, this discourse was entirely anecdotal, descriptive, dramatic in a way, and like all ghost stories naturally and inevitably interesting; needing no learning at all, and no special talent. The more simple and matter-of-fact such a narration is the better. Every effort to embellish such a story tends to spoil it.

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Still, such a narrative is not without its difficulties. In such matters how can one follow the golden rule of all story-telling,

and "keep probability in view," when every incident must seem to the sceptic, the materialist, or even to those who have had no such experience, wildly improbable, or absolutely impossible? Any ordinary philistine, educated in the fashionable unbelief of all supernatural facts, at least since the days of the apostles, must necessarily think the narrator of such experiences has been for half his life-time a victim of imposture, or that he is telling a series of wilful lies. This is what every one must face who tells or writes the "incredible facts of Spirit manifestations."

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For this reason all timid people, and all careful, prudent people are silent, and keep their experiences to themselves. Men have been shut up in Lunatic Asylums for a tenth part of as much evidence of lunacy. Wills have been broken, and honest people deprived of their legal rights, not actually for believing that spirits exist, but certainly for believing that in these enlightened days they ever make their existence known to their nearest relations or dearest friends. Eighteen hundred years ago, yes: but to-day—the man is crazy who can think it possible. You can believe anything you like if it only happened long enough ago.

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Our business is to prove that spirits not only exist to-day, but that they have now as much as ever—and perhaps specially now, in our own day—the power of making their existence known. Why to-day more than for some centuries, we cannot tell, unless it be that there is more denial, and therefore more need. That it is for good we cannot doubt. There is no more purifying and elevating influence upon man than the assurance that the soul survives the body, and that he will live forever. It makes him patient in life, fearless of death, and in earnest to make himself worthy of his immortal destiny.

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It is the mission of Spiritualism to bring life and immortality to light. To believe that death ends all—that there is nothing for the craving, aspiring, loving human soul, but this little flicker of life, and then eternal nothingness and annihilation, seems to us the most wretched and debasing of all possible beliefs. Its whole philosophy must necessarily be—"Let us eat and drink, for to-morrow we die." "A short life and a merry one"—and when it ceases to be merry, the shorter the better. That materialists

should form suicide clubs—that men should deliberately drink themselves to death—or drown, or take poison, when this life wearies them, and they have no hope of another, is perfectly reasonable.

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The law against suicide is based upon religious ideas. Formerly the friends or relatives of the suicide, if he had any, were punished by indignities inflicted upon his corpse. Until very lately, the wilful suicide was buried where two roads crossed each other, with a stake driven through his body. Now only a verdict of insanity—seldom withheld when a man has killed himself, seldom given if he has killed another—can admit his deserted body to Christian burial.

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There might be reason in a law which would forbid a man to kill himself, if he thereby should deprive his family of support, or defraud his creditors; but such a law is easily evaded. He can only be punished for a failure. If death ends all, why not end it whenever one has had enough—whenever one feels that he had rather be out of it? When a man is “his own worst enemy,” why not escape from that enemy—or exterminate him?

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Men, as organised in communities and nations, do not hesitate to kill other men, by hundreds and thousands whenever it is their interest or pleasure to do so. Englishmen, a few months ago, killed some thousands of Egyptians, who had never done, or thought of doing them, any harm, because they feared their commerce might possibly be obliged to revert to the old route to India and China. When wholesale murder can be justified by such motives, how can we fix *our* canons 'gainst self-slaughter?

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It is our belief that a real belief in human immortality, based upon knowledge—or a knowledge based upon facts—must give us a higher and more pervading morality, and put an end to vice, injustice, oppression, and all the horrors of war. When men know that they are brothers in time, and brothers for all eternity, they will neither defraud, or oppress, or destroy each other. Justice, peace, and love, must come of a knowledge that we must live forever, and that we can never escape the consequences of our actions.

An old friend, known to many in London, writes from Baltimore, U.S.A., where he edits *The Spiritual Telephone*:—

"Dear Editor,—The following statement will perhaps interest your readers. A gentleman named Stevens, came on here from Chicago a week or two since. He took lodgings at the house where I had my office, and soon made my acquaintance. In a conversation we had about astrology, I offered to prove to him that it is a true science by setting his horoscope, and telling him something about the past. He gave in the date and hour, but I could not tell him anything. The next day he related the following to several persons living in the house, and later on, to me. He said 'he was an unbeliever in any future existence, and had been so for years, but, last night he woke up, and saw the figure of his mother standing in the room, who had been dead for years.' 'I sat up in bed,' he said, 'rubbed my eyes to be certain that I was not dreaming, and at last got out of bed, and washed my face. Still, there my mother remained, and she said to me, 'You have not given that gentleman the correct hour of your birth, which took place at 11 p.m.' He told me this, and thereupon I reset his horoscope, and immediately told him of a circumstance that had lately occurred in his family, which he admitted to be true, and said it was the cause of his leaving Chicago. Does not this little incident prove the truth of astrology and spirit-communion also? I think so, and remain, yours very truly,

T. S. HENLY."

This curious science of astrology, supposed to have been killed off long ago by civilisation and astronomy, still has a strong hold upon popular belief. In a country of clear skies, it is no wonder that men should worship the stars, and believe in their influence upon human destinies. In the mists and smoke of Britain, we see so little of the splendours of the heavens, that we are liable to forget them. But that astrology is still the faith of great masses of people is shown by the fact that from *fifty to sixty thousand* copies of "*Raphael's Almanac*," are printed yearly. The facts, like that given by Mr. Henly, are certainly very striking.

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A friend kindly sends us the following extracts relating to LORD CASTLEREAGH'S GHOST:—

"You have heard of poor Lord Londonderry's (Castlereagh's) death by his own hand, in a fit of insanity. This explains a story he once told me, of having seen a ghost, and which I thought was a very extraordinary narrative from the lips of a man of so much sense and steadiness of nerve. But no doubt he had been subjec

to aberrations of mind, which often create such phantoms." (Letter of Sir W. Scott to his son, 1822).

The author (Lockhart) proceeds—"The ghost-story, to which the foregoing letter alludes, was this:—Lord C. when commanding, in early life, a militia regiment in Ireland, was stationed one night in a large, desolate, country-house. . . . Waking in the middle of the night, he lay watching the darkening of the embers on the hearth, when suddenly they blazed up, and a naked child stepped from among them upon the floor. The figure advanced slowly towards Lord C., rising in stature at every step, until, on coming within two or three paces of his bed, it had assumed the appearance of a ghastly giant, pale as death, with a bleeding wound on the brow, and eyes glaring with rage and despair. Lord C. leaped from his bed, and confronted the figure in an attitude of defiance. It retreated before him, diminishing as it withdrew, in the same manner that it had previously shot up, and expanded, until the original child-like form disappeared among the embers. He then went back to his bed, and was disturbed no more. This story Lord C. told at one of his wife's supper-parties in Paris in 1815, when Scott was among the hearers. I had often heard him repeat it, when he merely mentioned it as a singularly vivid dream. . . ." (Lockhart's Life of Scott. Vol. vii., p. 76-78. Cadell, Edinburgh, 1839).

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"*Health*," a sanitary weekly publication, edited by Dr. Andrew Wilson, chiefly in the interests of the medical profession, explains the well-known case of Louise Lateau, a peasant girl who has just died in Belgium. The facts are briefly these. About twelve years ago this girl, a pious Roman Catholic, began to fast, and to have trances or ecstasies every Friday. The five wounds appeared upon her hands, feet, and side, and these, and some marks, representing the pricks caused by the crown of thorns, bled during her weekly ecstasy, in which she was often raised from her bed, and supported by some invisible force in a kneeling posture above it, and in which she repeated prayers and acts of adoration. During all these years, she has been carefully examined by numbers of persons, ecclesiastics, physicians, and French, English, and German, as well as Belgian visitors. The most careful account of these phenomena have been given by a medical professor of the University of Louvain. Of course Dr. Andrew Wilson, who has never seen the case, knows all about it, and has given a satisfactory explanation. The eleven years fasting—living entirely without food, except the consecrated wafer given by the priest at holy

communion, is impossible, and therefore simply deception and falsehood. The other phenomena, which are not disputed, are easily accounted for. In a girl of nervous organisation, meditation on the sufferings of Christ would be sure to produce the five wounds, and the same cause would make them bleed every Friday.

As like causes produce like effects, and as thousands of nervous girls, all over the Catholic world, are in the habit of making pious meditations on the Passion, there must be an immense number of persons similarly affected; only the fact does not happen to get into the newspapers, except now and then, as in this instance, and in the cases of St. Francis, St. Catherine, and a few others.

But of course it is quite otherwise with the fasting. That is clearly "impossible," and all who pretend to believe in it must be either knaves or fools; so that according to Dr. Andrew Wilson, this pious girl, whose religious ideas so strongly affected her as to cause the sacred wounds and stigmata, and produce weekly trances or ecstasies, was all the time a rank impostor and liar, aided and abetted in her deceit and iniquity by her parents, and others about her.

On the whole, we do not see that Dr. Wilson's learned explanations are consistent or satisfactory—but they are quite as good as those usually given of supernatural phenomena, and follow the golden rule of denying every fact you cannot account for.

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"It is pitiable to see the number of half-starved souls which come into our world from yours," says a spirit-message on "Love and Marriage in the Spirit-world." Swedenborg, and other seers, have spoken at large on these relations of Spirit-life. It is said that in heaven they neither marry nor are given in marriage, but are as the angels—that is, the laws of spiritual attraction and repulsion act freely in the Spirit-life, and every soul seeks and finds its highest love. Naturally, every one pictures heaven, or the perfect state, as that in which every desire is satisfied. The soul which aspires to good will surely find it; and if disembodied souls love evil, they will follow it. Each one will find his place as naturally as a stone thrown into the air falls to the earth. Like seeks like, and if those who like each other are in this life kept apart by physical conditions, when these are escaped from, what can hinder them from flowing together?

Perhaps our highest ideal of earthly happiness is the enjoyment of such measure of freedom as we hope to have in perfection in the Spirit-world. To make "a little heaven on earth," what is it but to be in the society of those we esteem and love? Wealth and fame are only means to this end. When people have got riches and distinction, the one reward is to get into "society," and what is society but the power of seeing and conversing with pleasant people? An Englishman's heaven consists in having plenty of money, belonging to a good club, getting into Parliament, enjoying the London season, shooting, hunting, racing, yachting—freely following his attractions in what he does, and the choice of his associates. Whether the coming life will give him his pigeons to shoot, foxes to hunt, horses to race, is doubtful, but that human spirits will follow their strongest attractions in all worlds scarcely admits of doubt.

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Those who "go to hell" in this world simply follow their own proclivities. Swedenborg says, "the wicked love the stench of their own hells." The Duke of Argyle says the same in substance in his "Reign of Law." Theologians teach the same doctrine—which, broadly stated, is that every man is his own Devil, and makes his own hell. There is no arbitrary punishment. If a man chooses to make himself bad, and finds pleasure in evil, he simply reaps what he has sown. He cannot gather grapes from thorns, nor figs from thistles. Men are free in all worlds to do good or evil, and to take the consequences of each. The constitution of the soul does not change, nor its laws. Our spirit friends who come to us are not so changed as to lose their individuality. There is progress, no doubt, but all progress is gradual, like growth. The popular idea, that any ordinary man with human passions and frailties, by a blow on the head, or an apoplectic stroke, becomes an angel of love and light, quite too sacred to ever speak to his nearest relations, is as unnatural as it is superstitious.

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Common sense and natural laws teach us that men freed from the body are the same persons they were in the body. "As the tree falls, so it shall lie." Those who loved us yesterday love us still to-day. Spirits say—"We have a broader scope of vision—we have powers of rapid locomotion; but in ourselves we are but little changed." The greatest thing is, that they are set free by the

incident of death from exterior entanglements. They gain in freedom. They can follow their attractions, and as Fourier says—"Attractions are proportional to destinies," by which he means that destinies are determined by attractions. In this world many physical conditions may hinder or prevent one from following his strongest attraction—his highest love. Death sets him free from all entanglements. The free spirit is not carried or sent, drawn or driven. It goes where it wishes to go by its own impulsions and desires.

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The three engravings given in this number of the *Record*, imperfect reproductions as they are of the original drawings, must still be considered remarkable proofs of Spirit-power, by all who can accept the account given of the conditions under which they were produced. Admitting Dr. Nichols' statement, fraud was impossible. Two of the drawings were made in a few moments in the enclosed space between two common school slates, held firmly together, while the largest and most elaborate was done in total darkness by audible pencil strokes on a blank card, identified by its torn-off corner. Of course, the whole rests upon the veracity of the witnesses. If the alleged phenomena of Spiritualism are false, it follows that men of the highest intelligence and character in England, France, Germany, America, Australia, have joined in a conspiracy to deceive mankind, or have themselves been fooled by a set of crafty impostors.

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The great difficulty is in the word "impossible." No amount or character of testimony, says a writer in the *Secular Review*—the testimony of a thousand or ten thousand witnesses—can prove the impossible to be true. Of course, this is begging the whole question. How does any one know what is impossible? It is a word, an eminent scientist has said, which should not be used out of mathematics. A century ago, a passage from New York to Liverpool in seven days was impossible—travelling sixty miles in an hour was impossible—sending a message ten thousand miles in a few minutes was impossible—holding a conversation with a friend a thousand miles away was impossible. The word is elastic, and its meaning depends upon conditions. It is not impossible that the spirit should survive the body. It is not impossible that those whom we call dead should speak to the living. It is, like

any fact of science, a matter of observation—a fact to be verified by experiment, and proved by testimony.

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The truly scientific spirit does not limit itself with preconceived possibilities. It takes what comes with careful observation. In the near future, three men of science will hold very high rank, because they have prominently manifested the scientific spirit. These are William Crookes, Alfred Russel Wallace, and the late Professor Zöllner, a chemist and physicist of the first rank, a naturalist, and an astronomer. They did not ask if the facts which confronted them were possible, they only asked if they were true, and left possibilities to be determined by experiment. These are the true men of science, and the true philosophers. The man who rejects a fact because he considers it theoretically *à priori* impossible, is a—well, not a philosopher.

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The facts given by the late and present Earls of Dunraven, in the present number of Dr. Nichols' review, are of special interest. No one who has read Lord Dunraven's books of American exploration like "The Great Divide," or who has read his very straightforward, matter-of-fact, and always sensible speeches in the House of Lords, can pretend that he is not a good witness. The facts he has given are of such a character, that neither of our noble witnesses could possibly have been deceived. Their testimony could not be shaken by the closest cross-examination. The facts are plain physical facts for common sense or scientific observation, and cannot be put aside. To say they are impossible is merely the expression of an opinion which has no foundation, but prejudice and ignorance. The best an ignorant person can say in such a matter is, "I don't know." Agnosticism is a confession of ignorance. "Impossible" is arrogant and unphilosophical.

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Ignorance is generally a misfortune; but wilful ignorance may be a crime. In any case it is nothing to brag of. Certainly, a man who knows a thing is not to be put down by one who does not know it, and cannot know the contrary. And there are duties in connection with knowledge. If, for example, I know a fact which may save a man's life, my duty in the case is obvious. But suppose I know a fact which may save some man's reputation—which to many is dearer than life—what then? When D. D. Home was made a

party to a suit in Chancery, the testimony given in his favour by men of high intelligence and character was most honourable to them. The same in the case of Dr. Slade at Bow Street, some of which has been given in these pages. In a later trial, at the Central Criminal Court, the presiding judge shut out the evidence so fully received on the preceding trials, and which has yet to be given to the public.

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We cannot say there have been no frauds in connection with Spiritualism—we cannot say there are no imposters. It is difficult to prove a negative. But from the nature of the case, and judging by experience, we believe such cases of fraud are extremely rare—in the case, at least, of physical mediums. It is perfectly easy to apply tests in every case. And if there are imposters, what do they prove? Evidently that there is something worth counterfeiting. People take bad sovereigns and counterfeit notes, because there are good ones. If there were no genuine money, there would be no counterfeits. Every medium of reputation has been tested in every possible way. Home was tested by Wm. Crookes, F.R.S., with all the appliances of modern science. Slade, after being condemned by the “well known laws of nature,” was most carefully tested by Professor Zöllner, and some of the best physicists in Europe, at Leipsic.

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The latest number of the *Banner of Light* received at this writing, that of September 8, gives a statement by Colonel Case, a well-known citizen of Philadelphia, of a séance he attended at a Spiritualist Invalids' Home, near the Osset Bay camp-meeting. Eight persons, most of them widely known, five ladies and three gentlemen, formed the circle.

“Thirty-eight materialised forms appeared during this remarkable séance, and from eight to ten spirit-vocalists filled the air with spirit-melody. Colonel Case's former wife, his daughter and son, and his present wife's daughter by a former marriage, came to him and conversed audibly, allowing him to approach quite near and inspect their raiment; and when he descanted on its beauty, his former wife said the conditions were so harmonious that they could come in their spirit-robos. Although the room was in total darkness, the luminous brightness of the forms made them distinctly visible, and every spirit gave its name audibly. Mr. Henry Cutter's wife came with her two little children, one on each arm, and gave an earnest message to her loved one on earth. After

the visible forms ceased coming, an angelic choir gave strains of exquisite melody, and we were filled with unspeakable joy. While we were receiving these wonderful and sacred blessings, the medium sat within the cabinet, entranced."

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Dr. Slade was at the Lake Pleasant camp-meeting doing good work as usual. Mr. C. Holmes, a materialist, from California, said he would give 500 dollars to any medium who would cause a chair to rise from the floor without human contact.

"He subsequently visited Lake Pleasant, obtained two slates, and called upon Dr. Slade, and, while receiving a communication from his daughter, between the slates, in the presence of this medium, a chair in the rear part of the room was raised several feet, and tipped over against the wall of the room. Dr. Slade asked it to be righted, and it came back at his request. Mr. Holmes admits the fact; he is a man of ability and sterling integrity, and until recently did not believe in a future life, or that there was any positive proof of its existence available to humanity. To-day he is thoroughly convinced of the fact of a continued, intelligent, conscious existence beyond the grave for every human soul. I heard of several other tests of equal importance and conclusiveness, as having been given in Dr. Slade's presence to his patrons, during his stay on the camp-ground."

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The same paper gives an elaborate account of a materialising séance with Mr. Henry France, at which the cabinet and every article of the medium's clothing were examined by a committee, when materialised forms appeared in white raiment, flowing white robes, and white feathers, though it was proved by a most thorough examination that not an atom of white clothing, or substance, was upon, or accessible to, the medium. Similar facts are also given in *Mind and Matter*, Philadelphia, of the same date.

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We think the *Spiritual Record* has been of some use in recalling to the editors of Spiritualist papers the importance of giving the widest publicity to the facts. They are so common to Spiritualists—they are so familiar, so oft repeated, that they are liable to be neglected. Spiritualists get tired of phenomena. But how is a careless and sceptical world to be converted to a knowledge of the great truth of Spirit-existence and power, except by the phenomena? That which convinced us is needed to convince others.

The Rev. John Page Hopps, who gets into some hornets' nests by going faster than most Unitarians can follow, gave us a very capital lecture in London on Spiritualism, and favours us at times with nice bits of criticism. In a notice of Mr. Horder's "Intimations of Immortality," he says,—“The chapter to which we are inclined to look hopefully is that on ‘Intimations from the Unseen Realm,’ but it is a little disappointing and a good deal amusing. Mr. Horder is evidently puzzled about ‘Spiritualism,’ and is comically distressed about the possibility of his thoughts being confounded with spiritualistic notions. The way in which he hastens to post up ‘no connection with the people next door’ is delicious. We are bound, however, to say that he is entirely unsuccessful, for the experiences and phenomena he proceeds to relate are quite in the Spiritualist’s best vein.” Mr. Horder thinks that only the unsought and unexpected manifestations have any value, but Mr. Hopps asks,—“Why should a fact that came with investigation and in connection with a purpose be ignored? One would have thought that the startled and astonished observer would be less reliable as a witness than the attentive and watchful experimenter.”

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Of the “Spirit Teachings,” published by “M. A. (Oxon),” Mr. Hopps says,—“He is evidently a man of considerable ability, and quite capable of writing these ‘communications;’ but his account of their advent is perfectly clear, and absolutely shuts out the possibility of his being self-deceived. The alternative, of course, remains—that he is a consummate liar: but on that supposition we have to account for the curious phenomena of a consummate liar writing hundreds of pages of pure, thoughtful ‘teaching’ and publishing the polluted result with the certainty of losing money over it! This would also have to be accounted for,—that thousands upon thousands of persons in all parts of the world persist in declaring this very thing,—that ‘Automatic or Passive Writing’ is an occurrence within their own personal experience.”

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There is one point which every Spiritualist should settle in his mind and with his conscience. Convinced himself of the reality of the life beyond, what is his duty in regard to others? Is the knowledge of the life to come of such interest and value to him that he ought to make it known to those about him? Is he, in this matter, doing as he would be done by? What, in this present

life, is the use and value of an absolute knowledge that it will last beyond the grave? Will men be better and happier here and hereafter for knowing their true nature and destiny? These are questions which every Spiritualist—every one who has had evidences of immortality—should consider.

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What we value most in life we should naturally wish others to possess, if there be no loss to us. If knowledge of a future life tends to make men better and happier, we cannot doubt that it is a duty to give them such knowledge. For this reason we should prize, cherish, and make useful the gift of mediumship. "A treasure in earthen vessels," but still a treasure to be greatly prized. Our notion is, that we should cherish good mediums, promote good conditions, hold harmonious and helpful séances, make careful record of all important facts, with unimpeachable testimony, and then give them the widest possible circulation. This is what we are trying to do. This is what we shall be glad of all the help we can get in doing.

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Readers who are interested in phenomena will find an abundance of facts and good testimony in the report of the meeting at Glasgow to present a well merited testimonial to Mr. DAVID DUGUID. The statements made at the meeting are perfectly to be relied upon; and whatever opinion may be formed of writings or pictures there is no reason to doubt the evidence as to the mode of their production. We have seen several of the paintings, which displayed high artistic merit.

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We read in *Light* that—

"M. Adolphe Didier, who, with his brother Alexis, was so well known years ago as a clairvoyant, and who has been an occasional correspondent to our pages, has, for family reasons, returned to his native country. During a residence among us of nearly forty years, he has acquired the respect and regard of all who knew him. He will be happy to receive old friends from England at his residence, 5 Rue du Mont Dore, Boulevard des Batignolles, Paris."

M. Didier has had considerable practice as a magnetic and electric physician, and the little change of a pleasant trip to Paris need not hinder those who would profit by his skill and experience.